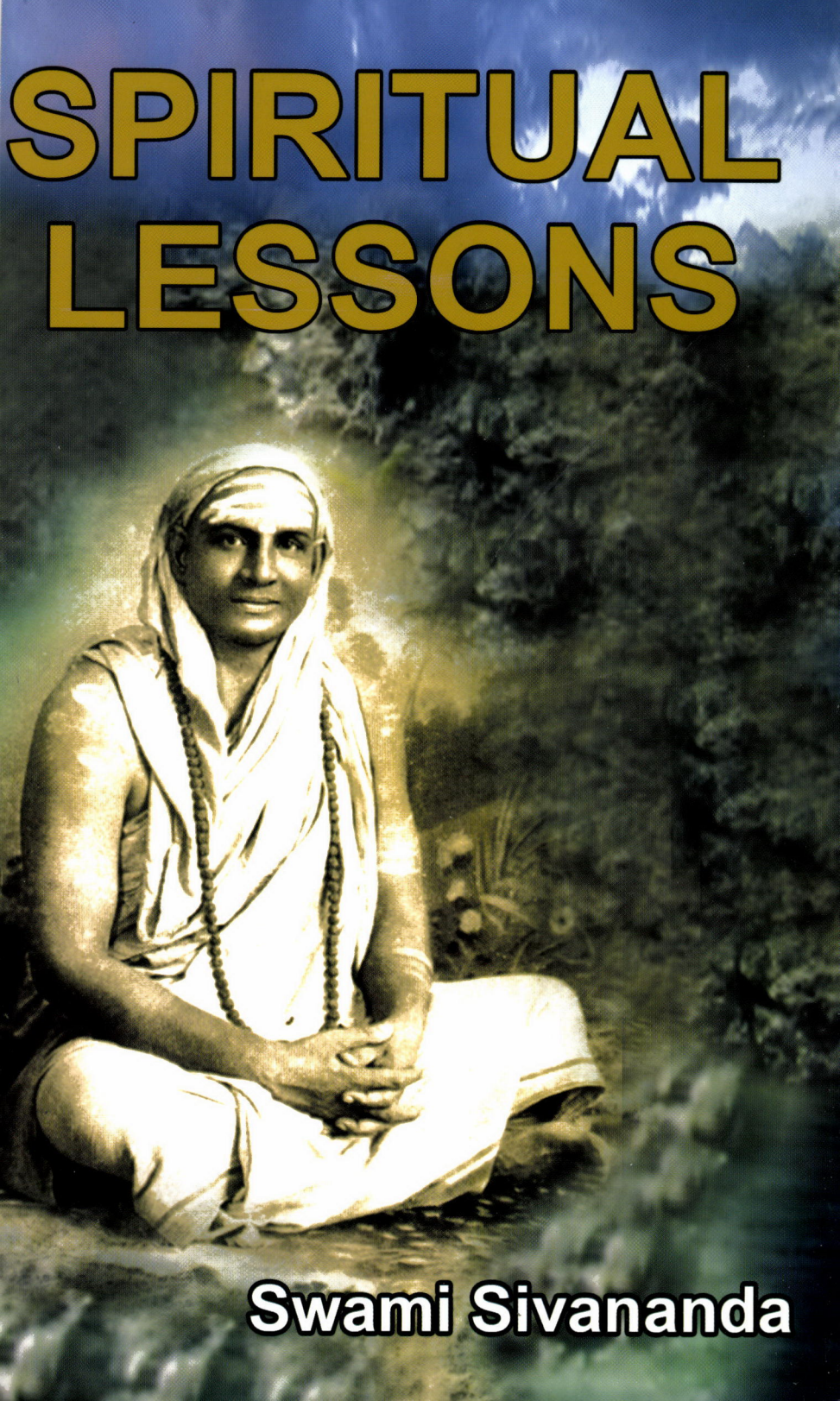
SPIRITUAL LESSONS



Swami Sivananda

SPIRITUAL LESSONS

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Sri Swami Sivananda

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DEDICATED

TO

ALL RISHIS, MAHARSHIS,

RAJARSHIS AND DEVARSHIS,

ATRI, BHRIGU, VASISHTHA, GAUTAMA,

KASYAPA, AGASTYA, NARADA,

SANDILYA, VISVAMITRA,

PULASTYA, VALMIKI

AND

BHARADVAJA

SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

PUBLISHERS' NOTE

The modern Seer, Sri Swami Sivanandaji Maharaj, filled with cosmic love, has churned out the Vedas, the Srutis, the Puranas and scriptures of every sort and of all religions, and collecting the very cream of them all, the ambrosia of life, has presented for the ready consumption of everyone on earth.

Busy householders have exactly what they want in the form of brief and easy lessons in the book, *Spiritual Lessons*. This work is in reality so great a blessing to the man of the world that he has every reason to be eternally grateful to the inspired Author.

The learned Author focuses his light upon the innumerable phases of human life and it is remarkable how within the course of 1,000 lessons he hardly ever repeats himself or deals with what is stale or commonplace. An interesting feature of these lessons is the wide range and versatility of these Spiritual Lessons.

Sri Swamiji represents the voice of the most enlightened and uptodate Hinduism recognising that there is Truth in all religions and there are Common Factors underlying all Moral Teachings. This book will therefore do its mite towards a better mutual understanding between various religionists.

The great value of the Author's work is now recognised by the thoughtful section of the nation, and his writings rightly enjoy a well deserved popularity. His unmistakable influence in determining the attitude of a vast section of contemporary India and considerable numbers abroad, on the question of spiritual life and Sadhana, is very great indeed.

There was a magazine from Madras, the *My Magazine of India*, which had a large circulation not only in India, but also in Sri Lanka, Malaysia, Burma and other countries. Swami Sivanandaji used to contribute his powerful spiritual lessons regularly to this magazine from 1931 onwards. The first 500

lessons were published in a book form, *Spiritual Lessons Part I,* in 1934. The second set of 500 lessons were printed as a book, *Spiritual Lessons Part II*, in 1935. In 1939, both parts were combined together and brought out in a single volume.

We usher this book into the world in the full hope that it may bring light and joy into numerous hearts which have sought for them in this world and found them not.

—THE DIVINE LIFE SOCIETY

FOREWORD

Life is so very complex in these days that a busy man of the world finds it very difficult to go through the Darshan philosophical books, Prasthana Traya, Sankara Bhashya, etc. So I thought it better to present the philosophical ideas, moral lessons, Upanishadic utterances and Yogic facts and experiences of a practical life in a simple style, in a lucid manner, in the form of short, sweet, laconic lessons. The people nowadays want sweet, compressed, sugar-coated spiritual tablets for easy swallowing and ready assimilation. These terse spiritual lessons which are given in this book are suitable to everyone.

Some of the lessons that appeared in 'My Magazine of India' were published in book form, 'Spiritual Lessons Part I', in April 1934 and already two editions have been exhausted, and a third edition is in print; and the book 'Spiritual Lessons Part II', contains another set of 500 lessons. These practical lessons have stirred and awakened many persons to walk in the spiritual path and to do some sort of spiritual Sadhana. They have opened the eyes of many. This has given me immense joy and satisfaction. Even in this materialistic age there are thousands who get up at 4 a.m., sing and repeat His Name, do meditation, study Gita, Upanishads and other religious books, perform many Asanas, Pranayamas, Mudras, etc., observe the rules of conduct (Sadachara) and right living and develop various virtuous qualities.

My purpose here is to remind you that the goal of life, the be-all, the *summum bonum* of existence is Self-realisation or the attainment of God-consciousness. I am here not to teach you; but to stir or awaken you all. You have forgotten your real Svaroopa or purpose of life on account of Avidya, Maya, Moha and Raga. You are tossed up hither and thither aimlessly by the two currents of Raga and Dvesha. You are caught up in the Samsara Chakra on account of your egoism, Vasanas, Trishnas and passions of various sorts. I would remind you that

the real happiness is within and not without. In essence you are the all-pervading pure consciousness and you are not the perishable body composed of five elements. I am here to remind you of the Mahavakya "*Tat Tvam Asi*—Thou art That," which connotes the identity of Jivatma with the Paramatma, the individual soul with the Supreme Soul. Just as the bubble becomes one with the ocean when it bursts, the individual soul becomes one with Paramatma when it melts in the Supreme Silence. Even if you have nothing to eat, even if you have nothing to wear, remember you are in essence the living Truth, the living Reality. Destroy the slave mentality.

Roar Om Om Om, Ram Ram Ram, and come out of the cage of flesh, O Satyakama! Assert. Recognise. Realise the Truth. Be bold and fearless, my child!

The cause for pain is pleasure. Sensual pleasure is as much an evil as pain. Avoid it ruthlessly. Sensual pleasure is mixed with pain, fear, worry, anxiety, sin and exertion. Enjoyment cannot bring about satisfaction of a desire. Just as ghee when poured over fire intensifies it, so also sensual enjoyment aggravates the desire and makes the mind restless through cravings. Sensual pleasure is transitory, momentary or evanescent. When you seriously ponder over it, you will find that sensual pleasure is no pleasure at all. It is *Bhranti-sukha*. It is mere mental imagination. It is mere titilation of nerves. It is mere itching of nerves or Indriyas. Just as you feel some satisfaction where you scratch the itching part, so also you find some nervous sensation when you put some Jilebee or orange in your mouth. For a serious thinker, a man of discrimination, a Viveki or Vicharvan, there is no pleasure in sensual objects. It is all pain: "*Sarvam Duhkham Vivekinah*." On account of Maya or ignorance, pain is mistaken for pleasure by worldly-minded persons.

The Indriyas and mind delude you at every moment. They are your enemies. The greatest enemy is your body. Milk gives pleasure to some and pain to others. The third cup of milk produces vomitting. If there is real pleasure in objects, in milk, there should be homogeneous experience by all at all times. Beauty is of mental creation or imaginary. An ugly woman ap-

pears very beautiful in the eyes of her husband. Where is the beauty, my dear friends, in the wrinkled skin of an old lady? Where is the beauty, when your wife is sick? Where is the beauty when the lady gets angry? Where is the beauty in the dead body of a lady? The beauty in the face is mere reflection. The real undecaying beauty, beauty of beauties, the fountain of beauties, can be found in Atman or Rama who is ever shining in the chambers of your heart. You have ignored the substance and taken hold of the shadow. You have missed the diamond and caught hold of a broken piece of glass. What a serious blunder you have committed! Have you realised your mistake? Will you open your eyes at least now?

Study carefully the *Sushupti Avastha*, the state of deep sleep. There is neither the play of mind, nor the play of Indriyas, nor any object in deep sleep. There are no currents of attraction and repulsion. Wherefrom do you get the Ananda or pure bliss? You derive the bliss from Atman who resides in the chambers of your heart. The mind rests in Brahman during sleep. There is a thin veil of ignorance during sleep. That is the reason why you do not return from sleep with super-intuitional knowledge. This is the difference between sleep and Samadhi. When you come down from Samadhi, you come down with the Divine Knowledge. You infer four things from sleep: (1) You feel that 'I exist'; (2) In essence you are Ananda Svaroopa or embodiment of bliss; (3) There is one Vastu without a second; and (4) This world is a mere appearance or illusion.

A desire arises in the mind-lake and agitates the mind. As soon as a desire is gratified, the mind moves back towards Atman in the heart and rests there for a short time and you get the bliss of Atman. Just as a dog foolishly imagines when it sucks a dry bone that the blood oozes from the dry bone, whereas in reality it comes from its own palate, so also the ignorant worldly-minded persons foolishly imagine that the happiness comes from the sensual objects whereas in reality it comes from Atman within by the moment of mind towards the heart, when a desire is gratified. You rest in God when you have a sound sleep. You also rest in God whenever a desire is gratified. You become mindless when you enjoy an object.

There is an eternal, unchanging, immortal Vastu that is independent of body and mind, that is beyond time, space and causation. It is Svayambhu (self-existent), Svatantra (independent) and Svayam Prakasha (self-effulgent), Sat-chit-ananda. You can attain the immortal abode of Peace and Bliss by realising the Supreme Reality.

The mighty sage Yajnavalkya wanted to retire into the forest and take Sannaysa to enjoy the Jivanmukti Sukha. He called his two wives Maitreyi and Katyayani. He divided his property between them. The sagacious Maitreyi asked her husband: "O my Lord, can this property give me immortality?" Yajnavalkya said: "It cannot make you immortal." Then Maitreyi said: "Show me the way to attain immortality." Then Yajnavalkya said: "This Atman should be seen, heard, reflected and meditated upon. Then and then alone you will attain immortality."

An aspirant went to a seer and asked him to explain the nature of Atman. The sage kept silent. The aspirant again went to the teacher and put the same question. The Jnani remained again silent. The student went the third time to the master. The sage said: "I have already given you the answer: *Ayam Atma Santo*—This Atman is silence or peace. It has to be approached through Nididhyasana, intense and constant, deep silent meditation."

This Atman is hidden in all beings. That man who has subtle, sharp-pointed intellect can realise this Atman. Just as you extract the pith from the Munja grass, you will have to take the essence, Atman, from the five sheaths through patience and Sadhana. Brahma created the senses with outgoing tendencies and so this little Jiva beholds the external universe and not the internal Self. But, that aspirant who is desirous of immortality with strong will and firm determination realises the Pratyag Atma by turning the gaze inwards and having Antarmukha Vritti by withdrawing the senses from the objects.

He who has acquired the four means of salvation, Sadhana Chatushtaya: Viveka, Vairagya, Shat Sampat and Mumukshutva, who is proficient in Srutis and who has the virtues: Brahmacharya, compassion, love, etc., is a qualified person for the attainment of the knowledge of the Self. Then he

should approach a Brahma Nishta Guru with presents in his hand, should serve him with Sraddha, humility and obedience and hear the Upanishads, Vedanta Sutras and the real significance of Mahavakhyas. He should have profound meditation. Then comes Atma Sakshatkar (direct realisation). Then all doubts and delusions melt away. The knot of ignorance is cut asunder. All Karmas (Sanchita, Prarabdha and Agami) are destroyed. He becomes a Jnani and attains the Satchidananda state. Then only he is freed from Samsara Chakra (the wheel of births and deaths) with its concomitant evils.

This has, however, to be achieved by self-effort on the part of the aspirant. There is no virtue greater than self-reliance. The possession of this important quality is the *sine-qua-non* for all aspirants who search for Truth. Gurus, Acharyas and teachers will only show the spiritual path, remove doubts and give some inspiration. You are your own redeemer. You are your own Saviour. Remember this point well. You will have to tread the spiritual path yourself. You will have to place each step yourself. The Srutis declare emphatically that there are three means for attaining salvation. They are: Sravana, Manana and Nididhyasana. You can have Sravana from your Guru. You will have to do yourself Manana and Nididhyasana. It will simply be preposterous to think that your Guru will do the Manana and meditation also for you. A hungry and thirsty man will have to reflect and meditate for himself. If a Guru or a teacher can give you liberation, where then is the necessity for the Srutis to proclaim with force the vital importance of Manana and meditation? Lord Krishna says in the Gita "*Uddharet Atmana Atmanam*"—"Raise the self by the Self."

Lord Buddha relied on his own Self only. He performed severe Tapas for a period of six years in the Uruvala forest, the modern Buddha Gaya. Lord Jesus did severe Sadhana during the missing period of his life as well as during the forty days in the desert. It is highly lamentable indeed to see that even intelligent persons are labouring under great misapprehension and delusion and thereby wasting their precious lives owing to false hopes. They are thinking in vain that they will get a Spiritual Pill from their Masters and get immediate Mukti without undergoing

any discipline, Tapas or course of silent meditation. What a queer, foolish idea they are entertaining! It is highly deplorable indeed!

The one great Master, the Living Master of Masters, the Source of the world, Jivas and everything, is ever shining in the chambers of your heart. He is very close to you. He is sitting with outstretched hands to lift you up and embrace you with His Sweet Love. Rely on Him alone. Identify yourself with bold and clear understanding with that eternal, living, indweller of your hearts. Then alone will come Eternal Peace, Infinite Bliss, Supreme Satisfaction and sure Immortality. Glory, glory to those persons who have reached this Highest State by relying on their Great Master within, the Indweller of our hearts. The glory of a Jivanmukta, a liberated sage, is indescribable. He is Brahman himself. Eight Siddhis and nine Riddhis roll under his feet. Through Sat-Sankalpa he can work wonders and miracles. Glory, Glory to such Jivanmuktas who are blessed souls on earth! May their blessings be upon you all! May joy, bliss, peace, poise, glory and splendour abide in you for ever! Just as the diver dives deep into the ocean and brings forth the pearls, let us dive deep into the Divine Source and bring forth the Atmic Pearl and the Divine Knowledge. Let us all assimilate and absorb the beautiful, soul-stirring, sublime and Divine thoughts and rest in that inexpressible, supreme silence, that stupendous ocean of stillness, that Infinite, magnanimous ocean of Shanti!

Sarve Bhavantu Sukhinah
Sarve Santu Niramaya
Sarve Bhadrani Pasyantu
Ma Kaschit duhkha bhagbhavet!

Om Shanti! Shanti! Shantih!

Swami Sivananda

1st January, 1939

UNIVERSAL PRAYERS

I

OM. O Beloved Ram (God)! The Indweller of our hearts (Antaryami, Antar Atma)! Thou art Sat-Chit-Ananda (Existence Absolute, Knowledge Absolute, and Bliss Absolute). Thou art the Silence of the Temple of our hearts! Thou art the effulgence in the Sun, the splendour in the Moon, the glory in the stars, the beauty in the blue sky and the magnanimity in the ocean and the Himalayas! Thou art Krishna, Siva, Durga, Gayatri and the four Vedas.

I promise sincerely to walk in Thy footsteps, ever working, living, moving and breathing in Thee every second of my life. I promise to see Thy Sweet Face in everyone, to see Thy Glory all around and to recognise Thy Presence everywhere and in everything, in trees and flowers, in stones and chairs, in birds and dogs, in Sun, Moon and stars, in the spring and the autumn.

O Sweet Ram (Lord) of Mercy and Compassion! Bless me that I may live in the ceaseless flow of Thee—the Light of lights, ever recognising my eternal oneness with Thee—from eternity to eternity!

II

Salutations unto Thee, All-pervading One, the Multi-formed!
Salutations unto Thee, Thou Embodiment of
Knowledge and Bliss!
Salutations unto Thee, Who art attainable by
austerities and spiritual practices!
Salutations unto Thee, Who art attainable
through the Wisdom of the Scriptures!

III

He who is worshipped as Siva by the Saivites, as Brahman by the Vedantins, as Buddha by the Buddhists, as Karta by the logicians, as Arhat by those who are devoted to the teachings of Jainas, as Karma by the Mimamsakas,—may that Hari, the Lord of the three worlds, fulfil our desires!

OM SANTI!

SADGURU STOTRA

Prostrations to the Guru, the Embodiment of Existence, Knowledge and Bliss Absolute—Sat-Chit-Ananda—free from all worldliness, Eternally silent, having no support, and the Light of lights, Lord Siva Himself.

That Gurudeva, who is the object of Knowledge, the object to be known, and he who is beyond knowledge and beyond the object to be known, eternally pure, intelligent, liberated, beyond destruction (indestructible), Truth Absolute, Knowledge Absolute, Existence Absolute, and Bliss Absolute—should be meditated upon.

To him who is manifested in different forms, as Isvara, as the Guru, and as the Self, who is all-pervading like ether—to that Sri Dakshinamurti (the Effulgent Form, facing the South) be this prostration!

Salutations to Dakshinamurti, the abode of all learning, the physician to all those afflicted with the disease of worldly existence, the teacher of all.

Salutations to the Guru, whose form is radiant with the jewel of Vedanta and who is the Sun that causes to blossom the lotus of Vedanta.

I bow to that Guru who is my Lord, the Lord of the Universe, my own Self, the Self of all beings.

OM OM OM!

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SECTION I

1. God-Realisation

1. *Nitya Sukha* (eternal happiness) and *Parama Santi* (Supreme Peace) can be had only in God. Therefore, God-Realisation is the goal of human life.

2. God is in your heart. He is in you and you are in Him. Search Him inside your heart. If you do not find Him there, you will not find Him anywhere else.

3. God is Truth. God is Love. Speak the Truth (*Satyam vada*). Love everyone. You will realise Him quickly.

4. All feet are the feet of the Lord, or *Virat Purusha*. Study *Purusha Sukta* and Gita Chap. XIII-13 "*Sarvatah pani padam*" i.e., "everywhere That hath hands and feet." If you remember this, you will realise God quickly. All hatred will cease. You will develop cosmic or universal love. The idea of superiority and inferiority will vanish. You will see everywhere Lord Krishna (Para Bhakti). You will have Samyag Darshan or Samyag Jnana. Respect all. Prostrate before everybody.

5. These are the fruits of Self-realisation. "The Atman (Self) which is free from sin, undecaying, undying, free from sorrow, hunger and thirst, with true desires and true resolves—that is what is to be sought after, and which one must wish to understand; one who has sought after this Self and understands it obtains all worlds and all desires," said Prajapati to Indra.

6. The goal of life is Self-realisation. You have taken this body, only to attain the Highest of the highest. On account of *Moha* or force of *Avidya* you have forgotten the goal. Have constant Satsanga with Sannyasins, Yogins and Mahatmas. Do Japa. Read the books written by realised persons. Visit holy places like Nasik, Rishikesh, Benares once in three months. Stay there for 3 days. Visit the Mahatmas there with fruits in hands, in all humility wet with Bhakti. Your Rajasic nature will

be changed quickly. You will not forget the goal. You will realise God easily. There is no other way.

2. Prayer

7. O my Lord! By thinking various useless thoughts, by vain and wild imagination, by entertaining myriads of Sankalpas, my heart and mind are afflicted with severe sores. Enough! Protect me. Oh, do protect me! Turn my thought-current and turn my wandering mind towards Thy lotus feet. Make it rest there for ever. This is my fervent prayer. Give me unswerving, unflinching, Ananya Bhakti. This is all I want. Thou knowest my heart already.

8. O my Lord Krishnaswami, my *Antaryami* (Inner Ruler or Controller), *Avinasi* (indestructible), *Sarvabhutadi vasa* (one who abides in all created beings), Light of the world, Soul of my soul, Life of my life! Guard me from all temptations. Forgive me. Give me spiritual strength to control my Indriyas and mind. Make me pure. Give me light and knowledge. Make me a true Brahmachari and Sadachari (a man of right conduct). Let my mind be ever attached to Thy Lotus Feet.

9. O my Lord! I do not want wealth. I do not want beauty. I do not want *Kavita Shakti* (poetic genius). I do not want progeny. I do not want name, fame, power or respect. I want Thy Grace, my Hari.

10. Deprive me of my beauty, wealth, intellectual abilities, son, wife, house, relations and friends so that my mind may completely be turned towards Thy glorious and effulgent Feet. Destroy all the vain pleasure-centres. Do not make me a Pundit. I want to feel Karuna (sympathy) rather than to understand its proper definition. If I become a Pundit, I will be very far from Thy Feet.

11. O Mother of the Universe! Jagat Ishvari! Thou art the flower. Thou art the bee and the butterfly. Thou art the green grass and the dew. Thou art everything. How can I describe Thee? I am struck with a sense of wonder, admiration and awe. I do become speechless, my Mother. You are Gayatri, Durga, Kaali, Tara, Hari, Rama, Krishna and Siva.

12. O hidden Life that pervades everywhere! O hidden Light that illumines everything! O hidden Love that unites everybody in oneness! Guide me in the spiritual path.

3. Miseries of the World

13. The world is full of miseries (*duhkhamaya*). The mind tempts and deceives you at every moment. Through Bhranti (illusion) caused by the mind, pain is taken as pleasure. When you begin to think seriously, you see that the world is a ball of fire. There are two fires inside, viz., lust and anger on the subjective side, which are extremely difficult to be extinguished.

14. Everyone in this world runs after pleasure and tries to get rid of pain.

15. One anna of pleasure, when it is mixed with fifteen annas of pain, is no pleasure at all.

16. What is the cause of pain? It is pleasure. Pleasure is mixed with pain, fear, craving, sin, care, worry, anxiety. Therefore it is no pleasure at all.

17. Further when you begin to think seriously and analyse, you will find that this one anna of pleasure also is illusory and that it is Bhranti Sukha.

18. Indriyas deceive you every moment. They are jugglers. Milk gives pleasure to some and pain to others. The third cup of milk gives you retching. Fish is nectar-like to some but is poison to others. What is all this?

19. You have to depend on objects for your pleasure. If your wife dies, you weep and you are drowned in sorrow. When the pleasure-centres are withdrawn, you become miserable.

20. You must get the happiness that is eternal, independent of objects and highest.

21. Sages and Rishis say that you can get this kind of Infinite Bliss and independence in your own heart in the Atman or Supreme Self that is ever shining with the blaze of crores of suns from eternity to eternity.

22. Realise this Atman through Viveka, Vairagya, Shat Sampat, Sravana, Manana and Nididhyasana.

4. Vairagya

23. Sensual enjoyment is attended with various defects. It is attended with various sorts of sins, pains, weaknesses, attachments, slave mentality, weak will, severe exertion and struggle, bad habits, cravings, aggravation of desires and mental restlessness. Therefore shun all sorts of sensual enjoyments.

24. Maya binds people through affection, love, tenderness, respect, presents, etc. These are the subtle workings of Maya. Every human being wants to love somebody and to be loved by somebody. He wants respect also from others. He wants to command others (domineering). These are all the Svabhava of man. Human love is like the shadow of a tree; it is ever changing. Human love is selfish and hypocritical also.

25. As every thing is unreal in this world, treat love and respect as poison. Give up mixing with others. Live alone and enjoy the Atmic bliss in your heart. You do not want any company when you can live in the Spirit.

26. A big boil is washed with lotion. Then boric ointment is applied. Then bandage is put on. Even so this nasty body is a very big boil. It is washed daily. Food is thrust inside. This is the ointment. Cloth is worn. This is the bandage. Sadhus treat this body as a very big boil or wound with an oozing discharge. But the body is worshipped by worldly-minded persons on account of delusion or infatuation.

27. You must show extreme contempt towards all worldly objects. Treat earthly possessions and all sensuous objects as dung, poison, dust and straw. Turn the mind away from them. Then only will you get Jnana.

28. Shun honour, respect, degrees, name, fame and titles. They are worthless. They will not give you eternal satisfaction. They will only intensify your vanity. They are all intoxicants of the mind. They will bring misery and mental disturbance. That is the reason why Raja Bhartruhari, Raja Gopichand and Lord Buddha deserted their kingdoms, wealth, honours, etc. They treated them as trifles.

29. Give up clinging to this illusory life. Be fearless. Take refuge in Vairagya. All fears will die away. Cling to the feet of the

Lord. Cling to the invisible, unseen, unknown, unknowable Brahman.

30. By indiscriminate clinging to wife, children, house, wealth and objects, you have forgotten all about your essential, divine nature. You have become an atheist. Wife, children and money are all your enemies.

31. Even the old needles without eyes will not follow you when you die! Only your actions, good and bad, will follow you after death. And God will judge you according to your deeds.

32. Only a thirsty man drinks water. Only a hungry man eats food. Even so, only a man who is spiritually thirsty will drink the Nectar of Immortality.

33. The life of Vemanna is worthy of deep study. He was a Jnani of Andhra Pradesh. He was leading a very voluptuous life, most abominable indeed. The moment Vairagya dawned in him, he became an entirely different man. He made no Sadhana as he was a Yoga Bhrashta (fallen from Yogic practice in previous birth), and became a Jnani. He was very much revered.

34. This search after God is a question of supply and demand. If you really want God, if there is a demand for God, then the supply will come.

35. In the presence of light you cannot have darkness. In the presence of sensual pleasures Atmic Bliss cannot exist. Worldlings want sensual pleasures and Atmic Ananda at the same time in one and the same cup. This is an absolute impossibility. They cannot renounce worldly pleasures. They cannot have real Vairagya in their heart of hearts. They only talk a lot.

5. Karma Yoga

36. Work is worship. Work is meditation. Serve everyone with intense love without the idea of any agency, without expectation of fruits or reward. You will realise God. **Service of humanity is Service of the Lord**.

37. I have again to reiterate with emphasis that WORK IS WORSHIP. WORK ELEVATES, when done in the right spirit,

without agency or egoism as Nimitta or instruments in the hands of God if you are a Bhakta, or a Sakshi (silent witness) of Prakriti's activities if you adopt the path of Jnana. All works are sacred. There is no menial work from the highest view-point, from the view-point of the Absolute, from the view-point of Karma Yoga.

38. It is selfishness that has deplorably contracted your heart. Selfishness is the bane of human life. Selfishness clouds understanding. Selfishness is petty-mindedness. Real spiritual progress starts in selfless service.

39. Serve Sadhus, Sannyasins, Bhaktas, poor and sick persons with Bhava and Bhakti. The spirit of service must enter deeply into your very bones, cells, tissues, nerves, etc. The reward is invaluable. Practise and feel the cosmic expansion and Infinite Ananda. Tall talk and idle gossiping will not do. Evince intense zeal and enthusiasm for work. Be fiery in the spirit of service.

40. Even when you work, give your hands to the work and the mind to God, like the typist or the harmonium player, who types and plays and talks to you, or the lady who knits and talks at the same time. You will be able to do two things at a time by practice. The manual work will become automatic, nay, instinctive. You will have two minds. A portion of the mind will be at work; three-quarters of the mind will be in the service of the Lord, in meditation, in Japa. Repeat the Name of the Lord while at work also.

41. Selfless work is Yoga. Work is Atma Pooja. There is no loss in service. Work is transmuted into Jnana. "*Sarvam karmakhilam partha jnane pari samapyate*"—"All actions in their entirety, O Partha, culminate in wisdom." (Gita Chap. IV—33).

42. Distribute sago and sugar to poor, sick persons. Service of the sick is service of the Lord. There is no Yoga greater than relieving human sufferings. "Charity covereth a multitude of sins," said Lord Jesus. If you serve a sick man for half an hour, it is tantamount to meditation for three hours, or Pranava Japa of 21,600 times. Do not think that service is a loss. You can

even give up meditation and attend to a sick man in extreme distress.

43. Karma Yoga is only a means to an end. It is Jnana Sadhana. It removes the Mala (impurities) of the mind. As soon as purification is effected, you will have to take refuge in Vedanta, the path of Jnana. You must stop doing Karma, the moment the Chitta Suddhi is attained. You will have to take recourse to Sravana, Manana and Nididhyasana.

44. Three things are necessary when you practise Karma Yoga. You must be free from egoism. You must not expect any reward or appreciation for the work that you do (Nishkamya). You must have a balanced state of mind in success and failure.

45. Serve all. Serve the Lord in all. A real "*Dasoham*" man only can become "*Svaroopoham*." Only he will experience unity of life and unity of consciousness. Mere dry Vedanta through a mere study of Vichara Sagar cannot give you Jnana and Sakshatkar. It will rather thicken the veil of ignorance and increase your egoism, Ahankara. Become a practical Vedantin. Keep 'Practical vedanta' in your pocket and roam about wherever you like, in New Zealand, Berlin, Tokyo or Colombo.

46. Prepare yourself for a Divine life. Give the hands to work and the mind to God. Your house is a big temple. Your office or shop or business house is a sacred altar of God. All your selfless actions are sacrifices unto the Lord. Change the Drishti and mental attitude. Convert all activities into Yoga and Yajna.

6. Bhakti Yoga

47. Rama tasted with intense delight Bhilini Sabari's Ber fruit (Ucchishta). Lord Krishna took with immense pleasure poor Sudama's parched rice that was tied up in a rag. In Gita you will find "*Patram pushpam phalam toyam....* He who offereth unto Me with devotion a leaf, a flower or a fruit or water, that I accept from the striving self, offered as it is with devotion." Therefore give your heart to the Lord. He does not want rich presents or much from you. He wants only your sincere loving heart. Then He becomes your slave.

48. Bhakti is devotion unto the Lord, Rama, Krishna or Siva. It is intense unswerving, single-minded Prem towards your Ishta Devata. It is a means to an end (attainment of Jnana). People of emotional temperament are fit for this path. It demands self-surrender or Atma-nivedana.

49. It is *Cat-Yoga*. The kitten cries aloud and the mother cat runs at once to catch it by the mouth. So also Lord Krishna runs immediately as He did in the case of Draupadi and Gajendra to rescue the devotees and sends His Grace down (descent of Divine Grace).

50. This Marga demands only sincere, intense devotion, blind faith and strong conviction as Prahlada had. There is no necessity for learning. Those illiterate people like Tukaram who could not even sign their names, had realised God. There is no need for learning or study. A Bhakta wants to eat sugar-candy. He wants to sit by the side of his Lord, and enjoy the Bliss of His Sweet Company.

51. Suppose that the entire body of a large circle is the Lord. The circumference is the externalised individual ego of the Jiva following the Bhakti Marga. The Bhakta goes on contracting himself thus gradually nearing the centre step by step. Progressing more and more towards the centre he enters into the Lord, until he at last reduces himself into a zero and dwindles into nothing at the very centre. He becomes merged into the innermost essence of the Lord's Being. When he thus loses himself and gets effaced at the centremost point, he is verily one with the Lord thereby becoming co-extensive with the entire body of the circle.

52. Bhakti Marga is one of self-contraction. A Bhakta gets *Krama Mukti* or progressive emancipation. He goes to Brahma Loka and stays there with Brahma. He gets Jnana through His Grace and then gets merged in the Nirguna Brahman like a Jnani. Or he may stay there enjoying the Aisvarya of the Lord till the cosmic Pralaya comes. Then he may get absorbed in Nirguna Brahman along with the Lord.

53. The fruit of Ananya Bhakti is Jnana. Para Bhakti and Jnana are one. A Bhakta gets Jnana in the end. Just as you

cannot have a son without a wife, you cannot have Jnana without Ananya Bhakti.

7. Gist of Jnana Yoga

54. Introspect in solitude and in silence. Convert a solitary room into a forest. Turn the mind inward. Analyse this little "I", "Mr. So and so, Mr. John, Mr. Sarma, Mr. Pantulu", the source of all troubles, tribulations and miseries. Melt it. You will now rest in your Svaroopa or Infinity. Doubt not, my friends. This is the gist of Jnana Sadhana, the path of wisdom.

55. Grieve not. Regret not. Fear not. Doubt not. You are not the perishable body composed of five elements. You are the All-pervading Spirit or the Sat-chit-ananda, Immortal Atman. 'THOU ART THAT,' my dear readers.

56. Jnana is a subjective state. A Shakespeare alone can know a Shakespeare. A scientist alone can know a scientist. So also, only a Jnani can know a Jnani.

57. But his external conduct (Sadachara), freedom from hatred, attachment, egoism, selfishness, lust, anger and a balanced state of mind (Samata state) can tell us something of his internal state. There is no other external sign or symptom.

58. Break the veil of ignorance by a study of Vedantic Atma Jnana books such as Yoga Vasishtha, Brahma Sutras, Upanishads, books which bespeak of Advaita Brahman, by Satsanga with Vedantins and Sannyasins of the pure type and by Abheda Chintana (constant thought) on Tat Tvam Asi, Aham Brahma Asmi Mahavakyas and their Artha (meaning or significance). There is no other way, my dear children!

59. Turn the mind inward by Vairagya, practice of Sama, Dama and Pratyahara. Enquire WHO AM I? Destroy the little illusory 'I' by Vichara, analysis and investigation. Close the ears, eyes and mouth. Slowly stop the breath. Think of the Infinite Sat-chit-ananda, big 'I.' You can rest now in your own Svaroopa. This is Sahajavastha. This is Advaita Brahma Nishta, or Advaita Avasthanaroopa Samadhi. Practise, feel and have Aparoksha, spiritual Anubhava.

60. Be established in Brahmic feeling and consciousness. *Brahma Satyam*—Brahman (God) is real. *Jagat Mithya*—the world is unreal. Have these two ideas well-grounded in your minds.

61. You are neither the body that is composed of the five elements and that is perishable, nor the Indriyas, nor the limiting adjuncts—Upadhis. You are unattached (*Asanga*), non-doer (*Akarta*), non-enjoyer (*Abhokta*), witness of everything (*Sakshi*). Hammer the mind constantly on these ideas. This is the gist of Vedanta. This is Advaita in a nutshell.

62. The old question "Why God made the world" has never been answered, nor will ever be. We know not why the world should be; we only know that it is. "The world is a Lila" etc., are only explanations. Do not rack your brain on these points. You will get an answer, you will know the Divine Purpose when you conquer Maya, when you get Brahma Jnana.

63. OM Vyapak! OM Infinity! OM Eternity! OM Immortality! Associate these ideas when you repeat OM. When you chant OM, feel these. When a man feels unity, can grief or sorrow affect him?

64. You are hypnotised by the mind and Maya. By vigilant efforts you will have to de-hypnotise yourself. Under hypnotism you identify yourself with the body, wife, children, house, etc. Constantly feel you are Atman. Deny the body and the world. This process will de-hypnotise you. You will be established in your Svaroopa, Brahman.

65. Remember "SOHAM." Remember "OM." Constantly feel you are all-pervading Atman. Negate or deny the body.

66. Remove Avidya. Know Thyself and be free.

67. Lord Krishna eulogises Jnana Yoga in Gita Chap. II-49 and Chap. VII-17 and 18. "*Durena hyavaram karma buddhi yogaddhananjaya*—Far lower than Yoga of discrimination is action." "*Tesham jnanee nityayukta ekabhaktirvisishyate*—The wise, constantly harmonised worshipping the One, is the best." "*Jnanee tvatmaiva me matam*—I hold the wise as Myself."

68. Brahman is neither Jada nor Chaitanya, neither Saguna nor Nirguna, neither Dvaita nor Advaita, neither Eka (one) nor Aneka (many). It is Dvaitadvaita Vivarjita. It is mere Kevalasti.

69. It is not an abstraction. It is not a negative concept. It is not a blank. It is not void. It is *Nitya Tripti*, *Parama Sukha*, *Akhanda Ananda*, *Parama Santi*. It is *Paripoorna*.

70. A stick, a spoon, a tumbler, a fan, a piece of stone have all got their *Antar-Atma* (Inner Self) or Upadhita Chaitanya or intelligence associated with the Upadhi. By forgetting the illusory names and forms (*Nama-Rupa*), you will have to see the Inner Self.

71. The *Svaroopa* of bondage (*Bandha*) constitutes subtle desires. The *Svaroopa* of Moksha is *Nirvasanic* state.

72. The teacher explains at first to the disciple the method of *Nisheda*. He says, "This world is Asat, Jada, Duhkha (unreal, insentient and full of miseries). Then he says, "*Sarvam Khalvidam Brahma*"—All is Brahman only. He gives this instruction through the method of *Vidhi*. If he imparts this method of *Vidhi* in the beginning, the student will be puzzled extremely. He will ask the teacher, "How can an ass, dog, etc., be Brahman?"

73. The world is not different from Atman. He who meditates on Atman in a cave does purify and help the world. Ignorant social workers cannot understand this point as their brains are congested with Karma Samskaras. He who works in the world unselfishly with Atma Bhava and Atma Drishti will eventually reach Atman. Fools only fight as to whether Pravritti or Nivritti is superior.

74. He who does Manana of Atman or Brahman is called a Muni.

75. The Jiva or the individual soul comes down to the physical plane after the expiry of his term of enjoyment in heaven or Svarga through the rain, remains hidden in a subtle form in the grains, enters the sperm of the father along with the food and stays there for a couple of months. Then he lives for 9 months in the womb of his mother. Semen is Ahuti or an oblation. Read

the Panchagni Vidya in Chhandogya Upanishad. You will nicely understand this point.

76. You can feel oneness mentally through feeling (*Bhavana Advaitam*). Physically it is impossible to have *Advaitam* in Vyavahara (*Kriya Advaitam*) to a considerable extent. Only a Paramahamsa Sannyasin or one who lives in a cave or who moves about quite unconcerned in the world can practise "*Kriya Advaitam*." A Jnani can hardly have "*Kriya Advaitam*."

77. When the Jiva drowns himself in Brahman by annihilating this little false "I," real Mahapralaya comes in.

78. There is no world for a Jnani who has "*Samyag Drishti*." He sees Atman everywhere.

79. Even if a Vedantin who does *Ahamgraha Upasana* (Meditating on "Aham Brahma Asmi" idea) fails to have Self-realisation in this life, he will go to Brahmaloka only. He will never enter Svarga.

80. Ahamkara-Tyaga (renunciation of this false little "I") constitutes renunciation of all, Sarva Tyaga.

81. God's Grace is also necessary. But the Grace will come down on those who constantly exert and meditate on Him.

82. Sit in your meditation room. Contemplate on the unreal nature of this world. Think that there is neither this "I" nor this Universe.

83. Externally a Jnani will have no particular signs. It is his internal Nischaya that the world is unreal and Brahman alone is real and the Bhavana "I am Brahman" that really differentiates a Jnani from an Ajnani.

84. If you can renounce this little false "I" you will enter into Nirvikalpa Samadhi then and there. On account of Ahamkara (egoism), Vasanas and Sankalpa emanate.

85. Come out of this cage of flesh like a bold lion by tearing out the Vasanas. Be cheerful always. Be bold. Do constant Sadhana. Do Purushartha. There is no other way.

86. Existence, birth, growth, modification, decay and death are the six modifications (Shad-vikaras) which affect the Jiva. Atman is free from these modifications, Nirvikara.

87. Birth, death, hunger, thirst, exhilaration and depression are the six waves (*Shad Urumis*) which affect the Jiva.

88. A Jnani knows fully well that he is eating a sweet, bitter or a salted thing. He will not have any Asakti just as the worldlings have; that is the difference.

89. A Sannyasin or a man of pure Nivritti should do Pranava Japa, Dhyana and study of Vedantic literature in rotation. If he gets tired after Japa of OM, he must take recourse to study. When study is over he can sit for meditation. These three should come in a circle. Then he will not feel the monotony or disgust. He should train the mind in these three practices. Then the mind will not wander. Development will come quickly.

90. Darkness is also a substance. It is knowledge that knows the darkness. Knowledge is full of light. Knowledge (Chit) is Brahman.

91. Develop or increase the thoughts of Brahman (God). This is termed Svajateeya Vritti Pravaha in Vedanta. Renounce the thoughts of the world, body and objects. This is termed Vijateeya Vritti Tiraskara.

92. Shaktas take the world as Chaitanya. Vedantins take the world as Jada, Mithya. Scientists take it as a mass of electrons. Vaiseshikas take it as a mass of Paramanus (atoms). Vijnanavadins take the world as a mere idea. Some take it as mere appearance. Some deny the world (Gaudapada—*Ajativadins*). A Jnani says: "It is all Brahman—*Sarvam Khalvidam Brahma*." A devotee of Lord Krishna says: "All is Krishna." Everybody is right from his view-point (Drishti). Each has got his own categories or Tattvas.

93. The direct royal road to Moksha is Jnana Yoga. Bhakti Yoga and Raja Yoga are means to Jnana. Bhakti and Raja Yogas are rather circuitous and zigzag. Even a Raja Yogi will have to take up Jnana Vichara to attain Highest Goal or Highest Knowledge.

94. Brahman (Pure Consciousness) is real. World is unreal. World is a dream or Indriya Jalam. You are Brahman when ignorance vanishes. Even if you are a poor clerk, even if you have nothing to eat, even if you suffer from any serious, protracted ailment, assert boldly: I am Brahman—*Aham Brahma Asmi*. Never move an inch from this strong determination. Hammer the mind constantly on these ideas.

95. Work is a help and a hindrance too. It is a help for beginners to produce *Chitta Suddhi*. It is a hindrance for advanced persons who take refuge in meditation and meditation alone.

96. A Jivanmukta is, to all intents and purposes, a living stone.

97. Removal of egoism entirely is living death for all practical purposes. Egoism is like a hard block of stone. You will have to split it out with the chisel of "*Aham Brahma Asmi*" or through complete, ungrudging unreserved self-surrender.

98. There are four nails with which this egoism is firmly fixed. "I am a high class Brahmin, I am superior to everybody in birth." This is a very strong nail. This is *Jati Abhimana*. "I am very intelligent, I am a genius," is another nail. "I am a rich man," is a third nail. "I am a moral, virtuous man," is the fourth nail. Just as a plate is strongly fixed to the wall with four nails, this egoism is strongly fixed to this wall or body with the above four nails. Remove them one by one with strong efforts.

99. "I am superior to everybody." "Whatever I do is right." "My religion is best." These are all egoistic manifestations. The egoistic man forces his views upon others.

100. The whole world is a big canvas sheet. The various names and forms are the different pictures. The skilful, tactful, dexterous and expert painter is the Isvara (Lord).

101. Dissemination of spiritual knowledge is the highest Yajna. It is Jnana Yajna (sacrifice of wisdom). It is the highest form of charity.

102. Brahma Vidya is the science of the Atman. It is Adhyatmic knowledge (Svaroopa Jnana) in contradistinction to knowledge of secular science (Vritti Jnana).

103. Brahman is real. World is unreal and full of miseries. Mind tempts and deceives you every moment. Practise Sama. Eradicate Vasanas.

104. Trust not the Indriyas. They are jugglers. Maya works through the mind and Indriyas. They are the children born of Maya. They are the effects of Maya. Mind is the Senior Yuva Raj. He is the Prince. Practise Dama and Pratyahara.

105. Aspirants should read the following books: 'Imitation of Christ' by Thomas a Kempis; 'Sermon on the Mount' St. Matthew Chap. V; Bharthruhari's 'Vairagya Sataka'; 'Atma Bodha', 'Tattva Bodha' and 'Viveka Chudamani' by Sri Sankara; 'Drik Drishya Viveka'; 'Vedanta Sara', etc.

106. Have Satsanga with Sadhus, Sannyasins, Bhaktas. This alone can give you Viveka, Vairagya, spiritual strength and peace of mind. There is no other way. Hunt for Sadhus. They are everywhere. Sincerity and earnestness are needed in you. They are ever ready to receive you, lovingly, with outstretched hands.

107. In the body Ahamta and Mamta are two dire diseases. "Aham Brahma Asmi" repetition with Brahma Bhavana is the sovereign remedy to eradicate these two diseases.

108. Repetition of God's Name[1] also will cure these two diseases. Take shelter under God's Name my beloved Ram! Repeat Sri Ram, Hari Om, Om Namo Narayanaya, Om Namah Sivaya or any other Name which your mind likes best.

109. What is the cause of your pain and misery? It is the erroneous notion that you are different from God or Brahman (Bheda Buddhi, Bheda Drishti). It is the erroneous notion also that you are the body.

110. Do not trust the mind, Indriyas, riches and possessions. They are all illusory.

111. He is a wise man who finds out the means for his Moksha. He who does any action other than this is a real fool.

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1 For detailed lessons see my book 'Japa Yoga'

112. As soon as real disgust for worldly enjoyment manifests itself, three questions naturally arise in the aspirants' mind. They are (1) Who am I? (2) What is this world? (3) What is God or Brahman?

113. Brahman (Sat-chit-ananda) is Nivritti-rupa. It is Sannyasa-rupa. The whole teaching of Gita is Absolute Nivritti.

114. A proper understanding of Brahman is only possible when all works are absolutely given up and if one lives in absolute seclusion for some years.

115. Buddhi or intellect can only help you a little in the beginning in understanding Vedantic books and in reflection on what you have heard from Srutis and teachers. Beyond that it is of no avail.

116. Though there are many theories in Vedanta as Drishti-Srishti vada, Srishti-Drishti vada, Vivarta vada, Abhasa vada, Avaccheda vada, Eka Jiva vada, etc., you will have to take up that theory that suits you best, that makes your mind rest on the Inner Self. Different theories suit different minds.

117. The terms Sarva-vyapi, Adhishtana (substratum), "Aham Brahma Asmi" are all Kalpanic (mental imaginations). They are only needed to satisfy the aspirants. From the view point of Svaroopa, there is no Sarva-vyapak. With reference to Nama-rupa we have to accept the above terms.

118. A careful study and proper understanding of Pancheekarana is necessary for an aspirant who wants to take up the path of Jnana Yoga or Vedanta.

8. Pranayama

119. Pranayama is restraint of breath and control of Prana. Close the right nostril with your right thumb. Draw the air slowly through the left nostril. This is termed Puraka. Repeat six times OM mentally during inhalation. Then close the left nostril with the right ring and middle fingers.

120. Then retain the breath till you count OM 24 times. Repeat OM mentally with feeling and meaning. Retention of breath is termed Kumbhaka.

121. Then open the right nostril. Exhale very, very slowly till you count OM 12 times. This is Rechaka. Now half the process is over.

122. Then draw the air through the right nostril; retain it as before and exhale through the left nostril. Now the full process is over. This is one Pranayama. Do 20 or 30 such Pranayamas.

123. You can do Pranayama while working also. This will suit busy people who have not much time to spare. While walking draw the air through both nostrils very, very slowly. Charge the breath with 'SOHAM' or 'RAMA' Mantra. Keep the air for 10 seconds and then slowly exhale. Do it 20 times. This will be sufficient.

124. You can do the practice by the side of a river or lake, in the corner of a garden, in the open air when there is no chill or draught of cold air, or on the top or foot of a hill. If you want rapid progress in the practice, you must have four sittings: Morning 4 a.m., afternoon 4 p.m., night 8 p.m. and at 12 midnight, and do 80 Kumbhakas at each sitting, making a total of 320 Kumbhakas for a day.

125. A Pranayama practitioner will have a light body free from diseases, very fair complexion, a sweet melodious voice, pleasant smell emanating from his body and scanty excrement. Pranayama removes all diseases, awakens the Kundalini Shakti, and purifies the Nadis and mind.[2]

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2 Other varieties of Pranayamas are described in my book, 'Science of Pranayama.'

SECTION II

9. Brahmacharya

126. Do not marry. Do not marry. Do not marry. Marriage is the greatest bondage. Woman is a source of constant vexation and trouble. What did Lord Buddha, Pattinathu Swami, Bhartruhari, Gopichand and Kumar Dev do? Did they not leave women?

127. As soon as a son is born to you, your wife becomes your mother, because you are yourself born as the son. Change the mental attitude. Serve her as World Mother. Start spiritual Sadhana. Destroy your passion. Every morning as soon as you get up from bed, touch her feet and prostrate before your wife, taking her for Kaali or World Mother. Do not feel ashamed. This practice will remove the idea of wife from your mind.

128. Keep the mind fully occupied. This is the panacea or sovereign specific for Brahmacharya. Do Japa and meditation; read religious books; walk, do Kirtan, pray, engage yourself in gardening, service, religious discourses, writing, etc.

129. Physical Brahmacharya alone is not sufficient. Mental Brahmacharya is necessary. Mental Brahmacharya is that pure state in which one is free from sexual thoughts and even from sex impulses. He who has controlled physically the sex-Indriyas but constantly dwells on sexual thoughts is a hypocrite. (Gita Chap. III-6)

130. In the vast majority of persons the sexual craving is very intense. They have got extreme sexual hankering. In some the sexual desire occasionally comes but passes off quickly. There is a mere agitation (of a simple nature) in the mind. The Japa of any Name of the Lord, Sattvic food, Satsanga, study of religious books, Pranayama, prayer, Kirtan, Vichara, Viveka, devotion, meditation, etc., will go a long way in eradicating sexual desire and sex impulses. Complete annihi-

lation of lust will take place only after one gets Jnana or Self-Realisation. "*Rasavarjam rasopyasya param drishtva nivartate*—Even relish turneth away after the Supreme is seen" (Gita Chap. II—59).

131. Always wear a Kaupeen or langotee or suspendary bandage. This is scientific and spiritual too. You will not get the diseases of the testes. This will help Brahmacharya.

132. If you are a married man sleep in a separate room from your wife. Change your habit immediately. This will make you healthy, wealthy and wise.

133. But bear in mind one important point. Brahmacharya is not a mere forced suppression or artificial repression of passion. It is a determined, intelligent control, conservation and proper diversion of that great force in man. It also implies the ultimate sublimation of passion into a spiritual power that transforms your entire being. It makes you a Yogi. It makes you Divine.

10. How to Develop Virtues—I

134. If you want to develop mercy, meditate on the life of Buddha. If you want to develop spontaneous and unrestrained generosity, meditate on the life of Karna, son of Kunti. If you want to develop patience, meditate on the life of Mahatma Gandhi. If you want to develop a chivalrous nature, meditate on the life of Guru Govind Singh. If you want to develop Brahmacharya, meditate on the life of Bhishma. Think of these persons at least once daily and you will imbibe their virtues slowly.

135. Repeat mentally: "OM Mercy! OM Patience! OM Courage! OM Generosity!" several times daily. Have these word-images always in the mind. You will develop these virtues. You can cultivate Sattvic qualities.

136. *Do as you would be done by*. Do to others as you wish others should do unto you. This is the best motto. You can lead a virtuous life if you adhere strictly to this motto. When a blind beggar stands before you when you have money in your pocket, just think of the reversed position. Think you are the

beggar and the beggar is the donor. Sympathy will immediately arise in you. You will at once give him something. The contempt in your mind for the beggar will vanish. Remember that Lord Siva plays the part of a beggar in the world's drama. The world is His Lila. The world is His Vilas.

137. Place the life of any great saint, as Lord Buddha, Tulsi Das, Jnana Dev, etc., as your ideal to be copied and followed and conform your life wholly to the life of that saint. Then you will evolve quickly.

138. Aspirants should have these three important virtues, viz., humility, mercy and sincerity, before they approach a Guru. They should cultivate and develop them quickly to an enormous degree. They will not be benefited by the Guru if they do not possess these virtues. They are the *alpha* and *beta* of spirituality.

11. Sleep

139. Sleep on your left side at night. This will allow the Solar Nadi or the right nostril (Pingala) to work at night. The Solar Nadi is heating. So the food will be digested well. You will not get any disease. Life also will be prolonged.

140. Go to sleep at 10 p.m. and get up at 4 a.m. "Early to bed and early to rise makes a man healthy, wealthy and wise." Six hours sleep is quite sufficient to keep you healthy. But aspirants should cautiously reduce the sleep to five or four hours. It is the quality of the sleep and not the quantity that matters. If you have very sound sleep for few hours, that will suffice. Decrease the period of sleep very, very gradually. He who sleeps too much is absolutely unfit for Yogic practices.

141. The two conquerors of sleep were Arjuna and Lakshmana. Lord Krishna addresses Arjuna as "*Gudakesa*," conqueror of sleep.

142. Sleep is a great obstacle in meditation. Sleep is termed Nidra Shakti. It tries to overpower you. You will have to be careful and vigilant.

143. Take light Sattvic diet. Take only milk and fruits at night. Do Pranayama. Dash cold water on the face when sleep co-

mes. Stand up and walk hither and thither. Do Sirshasan, Sarvangasan or Mayurasan. Keep a bright light. Lean on an improvised swing or walk to and fro for a short time. You can overcome sleep by these methods. Use your Yukti, common sense.

12. Mauna

144. Talk little. Much energy is wasted by idle gossiping and tall talk. All energies must be conserved and transmuted into Ojas Shakti or spiritual energy. This will help meditation.

145. Observe the vow of silence for three hours on Sundays. Silence develops the Will Force, checks the force of Sankalpa and gives peace of mind. You will get the power of endurance. You will not tell lies. You will have control over speech. Your energy will remain conserved. It will curb the impulse to speak.

146. Observe Mauna while taking food. O my beloved aspirants! Give a trial. Observe silence for one week and record in your spiritual diary the various advantages you gain by this vow of silence. Live alone. Do not make gestures and signs and *hu hu hu*. This *hu hu hu* is tantamount to talking. This is worse than talking. There is more wastage of energy by uttering *hu hu hu*. Utilise this conserved energy in Japa and meditation.

147. The real Mauna comes only when there is absence of duality and separation when all mental Vrittis or modifications cease. This is the Maha Mauna (Greatest Silence). Maha Mauna is Parabrahman. Maha Mauna is Existence.

148. When the Indriyas are silent, it is termed Indriya Mauna or Karana Mauna. When you keep the body steady and immovable, it is termed Kashta Mauna. In Sushupti (deep slumber) also there is Mauna. It is *Sushupti Mauna*.

149. When you talk only on spiritual topics, when you talk encouraging words to cheer up the depressed, it is also considered as Mauna.

13. Dietetic Discipline

150. Purity of food leads to purity of mind. Meat, fish, garlic, onions and alcohol excite the passions. They should be given

up. Mustard, oil, chillies, asafoetida, hot and pungent stuffs, sour articles and acidic things must not be taken. Rajasic food distracts the mind.

151. Green dhal, milk, ghee, almonds, cream, butter, sugar-candy, sweet oranges, apples, grapes, bananas, pomegranates, rice, bread and black pepper may be taken with much advantage. Sattvic food helps meditation.

152. You must eat and drink as a master. You must not have the least craving or sense-hankering for any particular food. There is no harm in taking tea, coffee, milk or fruits. But you must not become a slave to any object. You must not say, "I cannot manage to eat without mint chutney or mango pickle." There comes the bondage. You must introspect, closely watch the mind, find out the cravings that arise in the mind now and then, and nip them in the bud. This discipline of diet is a very, very important portion of Sadhana. If the tongue is controlled, all the other Indriyas can be easily controlled.

153. Do not make much fuss in dietetic discipline. You must be able to live on simple food. Do not fast much. It will produce weakness in you. Occasional fasting once or twice a month for a full day when passion troubles you much, will suffice.

154. You can take Misri sherbet (water in which sugar-candy is dissolved). It is very cooling. Whenever the body is much heated you can take recourse to this beverage in the morning.

155. Lemon does not come under the category of sour things. It can be taken by Sadhakas with much advantage. It removes bile and purifies the blood. Give up tamarind.

156. On Ekadasi days give up rice, dhal, bread and salt. Take milk, fruits, Phalahar or light food. This will develop the will and discipline the Indriya—tongue.

14. Guru

157. A Guru is necessary. The spiritual path is beset with many obstacles. The Guru will guide the aspirants safely and remove all sorts of obstacles and difficulties.

158. Guru, Isvara, Brahman, Truth and OM are one. Serve the Guru wet with Bhakti (Guru Seva). Please him in all possible ways. Have the mind fixed on Guru as Atman (Atma Lakshya).

159. Implicitly obey him. His words must be the gospel truths for you. Then only will you improve. You will get His Grace. There is no other way.

160. You will have to deify him. You must superimpose all the attributes of Isvara and Brahman on him. You must take him as an incarnation of God. You must never look into his *Doshas* or defects. Then only will you realise Brahman in and through the Guru.

161. The physical form of the Guru will slowly vanish. You will realise the Vyapak Atman in and through him. You will see your Guru in all forms animate and inanimate.

162. There is no way of overhauling the vicious worldly Samskaras and passion-nature of raw, worldly-minded persons other than the personal contact and service of Guru.

163. An aspirant who attends on his Guru with great devotion in his personal service quickly purifies his heart. This is the surest and easiest way for self-purification. I assure you boldly.

15. Humility

164. Even if you are a man of great erudition, you must be very humble. A learned man with humility is very much revered by all men.

165. If you want to drink water at the tap, you will have to bend yourself. Even so, if you want to drink the spiritual nectar of immortality, you will have to bend. You must be meek and humble.

166. Humility is the highest of all virtues. 'Blessed are the meek; for they shall inherit the earth' (St. Matthew Chap. V-5). You can destroy your egoism by developing this one virtue alone. You can influence the whole world. You will become a magnet to attract many persons. All the Jivas will be drawn towards you. It must be genuine. Feigned humility is hypocrisy. It cannot stand.

167. God helps you only when you feel utterly humble. Therefore, develop this virtue to a considerable degree. Become an embodiment of humility. Become humility personified.

168. There is no virtue greater than humility. Through this one virtue alone you can get salvation. Humility destroys egoism, brings Sama-bhava, Atma-vasya, peace of mind, good sleep and rest, Atma Bhava or Narayana Bhava in all beings and eventually Self-realisation or Vishnu Padam.

16. Control of Anger

169. Control anger by practice of Kshama, love, Dhairya, patience and Nirabhimanata (absence of egoism).

170. When anger is controlled, it will be transmuted into an energy by which you can move the whole world.

171. Anger is a modification of passion. If you can control lust, you have already controlled anger.

172. Drink a little water when you become angry. It will cool the brain and calm the excited, irritated nerves.

173. Repeat OM SANTI ten times.

174. Count twenty. By the time you finish counting twenty, anger will have subsided.

175. Try to nip anger when it tries to emerge out from the subconscious mind to the surface of the conscious mind. Watch the small impulse or wave of irritability carefully. Then it will be more easy. Take all precautions. Do not allow it to burst out and assume a wild form.

176. If you find it extremely difficult to control it, leave the place at once and take a brisk walk for half an hour.

177. Pray to God. Do Japa. Meditate on God. You will gain immense strength.

178. Be careful in the selection of your company. Have congenial company. Move with Sannyasins, Bhaktas and Mahatmas. Read Gita and Yoga Vasishtha. Do not waste your semen. Take Sattvic food, milk, fruit, etc. Give up hot curries and chutneys, meat, alcohol and smoking. Tobacco makes your heart irritable (tobacco-heart). It produces nicotine poison.

17. A Simple and Pious Life

179. Even now many village people are very simple, sincere and humble. They do not know craftiness, deceit and diplomacy. The Pahadis in Himalayas possess these virtues. Modern civilisation has not penetrated these parts.

180. A village fuel-seller in Dhalaj near Poona refused to accept eight annas for a bundle of firewood and returned four annas to the buyer, the Post Master of the place. Such is the honesty and simplicity of poor village folk. Improper education and civilisation turn innocent men into downright rogues.

181. An innocent field labourer in a village who serves God with Nama Smaran is far superior to a proud philosopher and an arrogant Dandi Sannyasi of Rishikesh who talks much on Drishti Srishti Vada and Advaita Nirvikalpa Samadhi, but has had no realisation.

182. A virtuous life and a clean conscience give great deal of comfort to a man while living and at the time of death also.

183. A holy man with piety is far superior to the mighty king of a country. God is much pleased with a pious man.

18. Vanity

(A Deadly Curse)

184. A learned Pundit who is versed in the Shastras and who is proud of his knowledge in vain without any spiritual Anubhava is pitiable indeed. He is like the peacock. He is fond of pedantry and arguments. He engages himself in lingual warfare and intellectual gymnastics. He is a "*Dukrim karane*" of Sri Sankara (Bhaja Govindam song). Surely high sounding Johnsonian words cannot make a man pious.

185. Even if you know the whole Gita, Upanishads and Brahma Sutras by heart what would all these profit you if you have not got the Grace of the Lord and Anubhava? You will be like the ass which carries a heavy load of sandal-wood on its back. Have you not heard the stories of Bharadvaja and Narada who carried a cart-load of religious books to Indra and Sanat Kumar respectively?

186. What you have learnt is only a handful. What you have not learnt is an oceanful. False learning makes one proud and self-conceited.

187. Do not think much of yourself and your learning. This is pure self-conceit.

188. Vanity is exaggerated pride. A proud man possesses at least something either physical or mental. But a man of vanity (Dambha) or hypocrisy does not possess anything and yet he thinks that he is superior to all.

189. Some aspirants have got more vanity than worldlings. They are proud of their moral virtues, some sort of Siddhis and their spirituality and Samadhi.

190. Moral and spiritual pride are more dangerous than the ordinary pride of wealth and power. Also they are more difficult to be eradicated. Aspirants should be ever vigilant and cautious. They should always keep up the spirit of service and humility.

19. Obstacles in Yoga

191. Laziness and fickleness of mind are two great obstacles in Yoga. Light Sattvic diet and Pranayama will remove laziness. Do not overload the stomach. Walk briskly in your compound hither and thither for half an hour. As soon as you have made a firm resolve you must carry it out promptly at any cost. This will remove fickleness and develop your will power.

192. Pray. Combat lust and ambition, the two chief obstacles in Yogic Practices. Discipline the body, mind and Indriyas. Sit. Abstain from worldly objects. Concentrate. Meditate. Realise.

193. Sociable nature is good for doing Karma Yoga. But it is extremely bad for practising Dhyana Yoga. It drags you out. It makes your mind restless. It invites many friends who disturb you in a variety of ways.

194. Rajas and Tamas try to obstruct meditation. The mind that was calm owing to the preponderance of Sattva during the course of meditation begins to tremble and quiver owing to the entry of Rajas in excess. Sankalpas increase in number. Rest-

lessness increases. Thoughts of action manifest. Planning and scheming come in. Take a little rest. Again do Japa. Pray and meditate. Take a little walk around the room.

195. Laya, Vikshepa, Kashaya and Rasasvada are some more obstacles. Laya is sleepiness. Vikshepa is excessive tossing of mind from one object to another object. This is the excessive monkey nature of the mind. Kashaya is Goodha Vasana (hidden subtle desires). Rasasvada is the bliss of Savikalpa Samadhi (lower Samadhi). This itself is an obstacle so long as it prevents you from enjoying the Highest Nirvikalpa Samadhi. Vichara, discrimination, prayer, Pranayama, further earnestness and struggle in meditation will remove the above four obstacles.

196. *Samsaya Bhavana* (doubt), *Asambhavana*, (another kind of doubt), *Vipareeta Bhavana* (wrong feeling that I am the body), are three other obstacles. Sravana will remove Samsaya Bhavana. Manana will remove Asambhavana. Nididhyasana and Sakshatkara will remove Vipareeta Bhavana. Disease, indifference in the mind, Bhranti, imaginary fear, tendency of the mind to run outside to enjoy objects, drowsiness, falling from a particular elevated state in spiritual Sadhana are some other obstacles. Carefulness, thoughtfulness, increased Vairagya, rest, intense application of Sadhana will remove these obstacles.

197. A piece of iron remains red-hot so long as it is kept in fire. When it is taken out, it becomes cold and loses its red colour. If you want to keep it always red-hot you must always keep it in the fire. Even so, if you want to taste the Divine Consciousness always, you must keep the mind in contact with Brahman. You must dissolve it and melt it in Brahman.

198. Just as you saturate water with salt or sugar, you will have to saturate the mind with thoughts of God, of Brahman, with Divine Glory, Divine Presence, with sublime soul awakening spiritual thoughts. Then only will you be established in the Divine Consciousness always. Before saturating the mind with thoughts of Brahman, you will have to assimilate the divine ideas first. Assimilation first and then saturation. Then comes

Realisation at once, without a moment's delay. Remember this Triplet always: ASSIMILATION—SATURATION—REALISATION.

199. There is always a complaint amongst aspirants: "I am meditating for the last 12 years. I have not made any improvement. I have no realisation. Why is it so? What is the reason?" They have not plunged themselves in deep meditation into the innermost recesses of their heart. They have not properly assimilated, and saturated the mind with thoughts of God. They have not done regular, systematic Sadhana. They have not disciplined the Indriyas perfectly. They have not collected all the outgoing rays of the mind. They have not made the self determination: "I will realise this very second." They have not given the full 100% of the mind or 16 annas of the mind, their full mind to God. They have not kept up an unceasing flow of Divine Consciousness (*taila dhara vat*) like the flow of oil.

200. Just as the man who foolishly runs after two rabbits will not catch hold of any one of them so also a meditator who runs after two conflicting thoughts will not get success in any one of the two thoughts. If he has Divine thoughts for 10 minutes and then worldly conflicting thoughts for the next 10 minutes, he will not be successful in getting at the Divine Consciousness. You must run after one rabbit only with vigour, strength and one-pointedness. You are sure to catch it. You must have only Divine thoughts at all times. Then you are sure to realise God soon.

SECTION III

YOGA BY JAPA AND MEDITATION

20. Mantras for Japa

201. Repeat now the Mantra of your Ishta Devata, either Om Namah Sivaya (the Panchakshara of Lord Siva), or *Om Namo Narayanaya* (the Ashtakshara of Lord Narayana), or *Om Namo Bhagavate Vaasudevaya* (the Dvadasa Akshara Mantra of Lord Krishna), or the *Gayatri* or *Sri Ram* or *Hari Om* mentally with feeling. The feeling will come later on by practice. Even mechanical repetition has a great purifying effect.

202. In this Kali Yuga when the physique of the vast majority of persons is not good, rigid Hatha Yogic practice is almost impossible. Repeating the Name of God plus Kirtan is an easy way for God-realisation. Tukaram, Dhruva, Prahlada, Valmiki Rishi, Ramakrishna Paramahamsa all have attained salvation by uttering the Name of God. Any Mantra is very powerful and a mass of radiant energy. There is Mantra Shakti and Mantra Chaitanya in every Mantra. It changes the mental substance from passion to purity. It calms and strengthens the mind. It makes the mind introspective. It checks the outgoing tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations. It induces determination and austerity. Eventually it leads to the direct Darshan of God—the Ishta Devata or tutelary Deity.

203. When you repeat the Mantra, have Sattvic Bhava or Suddha Bhavana. This intensifies the power of the Mantra. The Bhava comes slowly when the purification process goes on. The vibration in the mind set up by the repetition purifies the "mind stuff."

204. The living being is unconsciously repeating "Soham" 21,600 times along with the breaths daily within 24 hours. The Mantra should be repeated at least 21,600 times daily, to correspond to the 21,600 natural "Soham" breaths that every living

being takes in and exhales. Then the efficacy of the Mantra is great. The mind will be purified quickly.

205. You must have a rosary of beads always around your neck, in the pocket or below your pillow in the night. It will remind you of God when you forget Him owing to the force of Maya or Avidya.

206. Repeat His Name. Sing His praise (Kirtan). You will realise God. This is the easiest method in this iron age, Kali Yuga. There must be Niyama. You must systematically and regularly do this.

207. God does not want precious presents. He wants your heart. Many people spend millions of rupees in opening hospitals and feeding houses. But they do not give their hearts.

208. A Bhakta should have in his heart the all-pervading Rama, even though he sees outside the concrete form of Rama. Rama, like OM, is all-pervading.

209. God is Atindriya (beyond the reach of senses). He is *Avang manogochara* (beyond the reach of speech and intellect). But he is *Dhyana gamya* (obtainable by meditation) and *Anubhava gamya* (can be reached by Spiritual Anubhava or direct perception or realisation).

210. Prahlada, Dhruva, Tulsi Das, Tukaram, Ram Das, Kabir and others realised Him only through intense devotion (*Ananya Bhakti*). Why not you also? What one has done, another can certainly do.

21. Power of Japa

211. I have to reiterate, once again, that the Japa of any Mantra has a tremendous purifying power on the mind. All the Shaktis are in the Names of God.

212. The vibration set up by the repetition of any Mantra changes the mental substance from Rajas and Tamas into Sattva. It makes the mind Antarmukha. It thins out all Vasanas (*Vasana Kshaya*). A Vasana is a subtle desire. It is a latent desire. It is the propelling force that precedes a desire. It is a latent tendency.

213. The Japa checks the force of thought-current towards objects.

214. It forces the mind to move towards God, towards the attainment of eternal Bliss.

215. It eventually helps Darshan of God. The Mantra Chaitanya is hidden in every Mantra.

216. It reinforces the Sadhana Shakti of the Sadhaka.

217. A beginner should have a Japa Maala or rosary. Later on he can take recourse to Manasic Japa.

218. If a man repeats for six hours daily any Mantra, his heart will be purified quickly. He can feel the purity.

219. You must have faith in the Mantra. The Bhava will manifest later on.

220. The shorter the Mantra, the greater is the concentration. Of all Mantras, RAMA, RAMA, RAMA is the best. It is easy to repeat also.

22. Three Sittings for Doing Japa

221. If you are tired of repeating the Mantra at one stroke, have three or more sittings, say:—Morning 4 to 5; Evening 4 to 5 and Night 6 to 8.

222. Repeat the Mantra very, very quickly for some time, when you find that the mind is wandering much.

223. The golden rule is to repeat the Mantra neither too slow nor too fast. Observe the happy medium.

224. If you sit by the side of a river, lake or well, temple, foot of a mountain, a lonely garden or a solitary room, the mind will be focussed quite easily without much effort.

225. If you repeat the Mantra when the stomach is over-loaded, you will become drowsy. Take light food.

226. Read the Gita, Bhagavata or Ramayana. Repeat any prayer first and then sit for Japa. You will find it very pleasant to rotate the beads. The mind will be easily elevated.

227. You must use your common-sense throughout your spiritual practice.

228. Keep a diary to record the number of Japa daily.

229. When you roll the beads do not use the index finger. Use the right thumb and middle finger.

23. Three Kinds of Japa

230. Japa is of three kinds—Verbal (*Vaikhari*), Semi- Verbal or humming or silent repetition in whisper (*Upamsu*) and Mental (*Manasic*).

231. The silent repetition of a Mantra gives a reward thousand times that of vocal or loud repetition of the Mantra. The mental Japa gives a reward crores of times of the silent repetition.

232. Watch the mind carefully. Just as it wants variety in eating, it wants variety in Japa also. When it gets tired in Manasic Japa, when you notice that it has begun to wander about, take to loud repetition. The ears also will hear the Mantra. There will be more concentration now for sometime. One disadvantage in loud repetition is that you get tired after an hour. You will have to combine the three ways to the best advantage. Use your common-sense.

233. A beginner with coarse and gross mind (*Sthula Buddhi*) will find it difficult to do Manasic Japa to start with.

234. Manasic Japa of Rama Mantra can be associated with the breath like "Soham" Ajapa Japa.

235. When you inhale the air, repeat mentally RA. When you exhale repeat mentally MA. Keep up the practice even during walking. For some, this method is easy. During meditation in the room you can have this practice also. You must develop the Bhava also slowly. The Bhava is termed Sattvic Bhava, Suddha Bhava, Daivic Bhava or Divine feeling. This is the Ajapa way of doing Rama-Mantra.

24. Ajapa Japa

236. Ajapa means Japa without moving the lips. It is associated with the flow of the breath. Generally "Soham" Mantra is styled as Ajapa Japa. The human being is unconsciously doing the Japa 21,600 times daily within 24 hours. Will you mark the

breath now carefully? You will hear the sound "SO" when you inhale and the sound "HAM" when you exhale. Simply note the breath every now and then and for one hour in a closed room also, do "Soham" Dhyana—"I am He." This is an easy method for concentration and meditation.

237. Those who have retired from service should repeat the Rama Mantra at least 50,000 times daily. They will derive immense benefit. They can do it within six hours. They will get a great deal of peace of mind, purity, strength, Ananda and Darshan of their Ishta Devata.

238. Those who have taste in music can sing the Rama Mantra or any other Mantra. The mind gets exalted quickly. Sit alone and sing His Name. Bhava Samadhi will ensue.

239. Read the 'Garland of Letters' or Varna Maala, a book on Mantra Shastra by Justice Woodroffe (Arthur Avalon). You will then realise the efficacy of a Mantra.

25. Bhaktas Who Realised God Through Japa

240. Rogue Ratnakar became Sage Valmiki by repeating Mara—Mara (the inverted form of RAMA) as advised by Sage Narada.

241. Tukaram, the Maharashtra Saint had direct Darshan of Lord Krishna several times by repeating simply "Vitthal—Vitthal" (another Name for Lord Krishna), the Name of the Deity at Pandharpur.

242. Dhruva, that wonderful boy of devotion, repeated "Om Namo Bhagavate Vaasudevaya" the 12 Akshara Mantra of Lord Krishna, and had His Darshan.

243. Prahlada uttered "Narayana—Narayana" and saw Hari face to face.

244. Samartha Ram Das, the spiritual preceptor of Chatrapati Shivaji, repeated thirteen crores of times Rama Mantra "Sri Ram, Jayaram, Jaya Jaya Ram," while standing in water in the Godavari close by its banks near Takli village. He became a great saint.

MEDITATION—(DHYANA YOGA)

26. What Is Meditation?

245. Meditation is keeping up of an unceasing flow of God Consciousness. It is termed Dhyana. All worldly thoughts are shut out from the mind. The mind is filled or saturated with Divine thoughts, with the Divine Glory and Divine Presence.

246. **Important places for Meditation**: (1) Rishikesh (Himalayas) near Haridwar. (2) Svargashram, Rishikesh. (3) Uttarkashi, Himalayas. (4) Kankhal, near Haridwar. (5) Sri Ramana Ashram, Tiruvannamalai. (6) Sri Aurobindo Ashram, Pondicherry. (7) Sri Vyasa Ashram, Yerpedu, Chittoor District (A.P.). (8) Badri Narayan, Himalayas. (9) Devaprayag, Himalayas. (10) Brindavan. (11) Ayodhya. (12) Nasik. (13) Benares. (14) Mount Abu. (15) Kailashnath Waterfall's Ashram, Puttur, Chittoor District (A.P.). (16) Gangotri, Himalayas.

247. Any place on the banks of the Ganga, Kaveri, Krishna, Tambraparni or Godavari will suit for meditation. You can select any place if the climate is cool.

27. Meditation Room

248. Have a separate meditation room under lock and key. Do not allow anybody to enter the room. Burn incense there morning and evening. Keep a photo of Lord Krishna or Lord Siva or Sri Rama or Devi. Place your Asana in front of the picture. Keep some books also such as Gita, Ramayana, Mahabharata, Upanishads, Yoga Vasishtha, Bhagavata, etc. When you repeat the Mantra, the powerful vibrations will be lodged in the ether of the room. In six months' time you will feel peace and purity in the atmosphere of the room. Whenever your mind is disturbed much by worldly influences, sit in the room and repeat the Name of the Lord for half an hour; then you will find an entire change in the mind immediately. Practise and feel the soothing, spiritual influence yourself. Nothing like spiritual Sadhana! You will find a local Mussooree in your own house.

28. Preparation for Meditation

249. Keep the head, neck and back in one straight line. Read the 11th and 13th Slokas of Chapter VI of Gita, wherein a description of the Asana is given. Spread a four-folded blanket and over this spread a piece of soft, white cloth. This will do nicely. If you can get a good tiger skin complete with claws, etc., it is all the more better. A tiger skin has got its own advantages. It generates electricity in the body quickly and does not allow leakage of electric current from the body. It is full of magnetism.

250. Face East or North. A spiritual neophyte should observe this rule. In facing North he is in communion with the Rishis of the Himalayas and he is mysteriously benefited by their currents.

29. Uses of Asanas

251. Asana removes many diseases such as piles, dyspepsia, constipation, and checks excessive Rajas. The body gets genuine rest from the posture. If you are established in Asana, if you are firm in your seat, then you can take up easily exercises in Pranayama. Asana is the third Anga or part of Ashtanga Yoga or Raja Yoga.

252. First, there is self-restraint or practice of Ahimsa, Satyam, Brahmacharya, etc. Second, there are religious canons or observances, such as Saucha, Santosha, Tapas, Svadhyaya, etc. Next comes Asana. When the Asana becomes steady, you will not feel the body. When you have obtained mastery in Asana, qualities of the pairs of opposites such as heat and cold will not trouble you. You must sit in the Asana on an empty stomach. You can take a small cup of milk, tea or coffee before doing the Asana.

30. Asana for Meditation

253. Sit on Padma, Siddha, Svastika or Sukha Asana for half an hour to start with. Then increase the period to three hours. In one year you can have Asana Siddhi. Any easy, comfortable posture is Asana.

31. Padmasana (The Lotus Pose)

254. Place the right foot on the left thigh, the left foot on the right thigh. Put the hands on the thighs near the knee joints. Keep the head, neck and the trunk in one straight line. Close the eyes and concentrate on the Trikuti, the space between the two eyebrows. This is called as Lotus Pose or Kamalasana. This is very good for meditation.

32. Siddhasana (The Perfect Pose)

255. This is a beautiful Asana for meditation. Place one heel at the anus or Guda, the terminal opening of the alimentary canal or digestive tube through which the excreta or faecal matter is thrown out. Keep the other heel at the root of the generative organ and the hands on the knees. Close the eyes. Concentrate at the Trikuti or at the tip of the nose. Keep the head, neck and trunk in one straight line. Keep the hands as in Padmasana near the knee joints.

33. Svastikasana

256. Svastika is sitting at ease with the body erect. Place the right foot near the thigh and bring the left foot and push it between the right thigh and calf muscles. Now you will find the two feet between the thigh and calf muscles. This is Svastikasana.

34. Sukhasana

257. Any easy comfortable posture for Japa and Meditation is Sukhasana. The important point is the head and the trunk should be straight. Here is a special variety of Sukhasana which is very comfortable for old people.

Take a cloth of 5 cubits long and fold it lengthwise. Raise the knees to the chest level. Keep one end of the cloth near the left knee. Take the other end, going to the back by the left side and right knee come to the left knee and make a knot there. Keep the hands between the knees. As the legs, hands,

back-bone are all supported, one can sit in this Asana for a long time.[3]

35. When to Meditate?

258. Get up at 4 a.m. and meditate in the Brahma Muhurta which is very favourable for spiritual contemplation and start Bhajan. In the early morning the mind is calm, pure and quite refreshed after slumber. The mind is like a blank sheet of paper and comparatively free from worldly Samskaras. It can be moulded very easily at this time. The atmosphere also is charged with more Sattva at this particular time. Wash your hands, feet and face with cold water, if you find it difficult to take a bath. This will suffice.

36. Where to Concentrate?

259. Concentrate gently either on the lotus of the heart (Anahata Chakra) or at the space between the two eyebrows (Ajna Chakra) Trikuti, or at the tip of the nose. Close your eyes.

260. The seat of the mind is Ajna Chakra. The mind can be controlled easily if you concentrate in Trikuti.

261. Bhaktas should concentrate in the heart. Yogins and Vedantins should concentrate in Ajna Chakra.

262. Crown of the head (*Sahasrara*) is another seat for concentration. Some Vedantins concentrate here. Some Yogins concentrate at the tip of the nose (Nasikagra Drishti).

263. Stick to one centre of concentration. Cling to it tenaciously. If you concentrate on the heart, stick to it. Never change it. Guru will select a centre for concentration, if you are a student of faith. If you are a man of self-reliance, you can select a centre for yourself.

37. Saguna Meditation

264. This is meditation on a Moorti either Lord Krishna, Rama, Siva or Devi. This is a concrete form of meditation for

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3 For detailed instructions regarding Asanas, see my book 'Yoga Asanas'.

people of Bhakti Marga. This is meditation with Gunas, attributes of God. Repeat His Name also. Think of His attributes—Omniscience, Omnipotence, Omnipresence, etc. Your mind will be filled with purity. Lord Krishna's picture with flute in hand and Lord Vishnu's picture with conch, discus, mace and lotus are excellent ones for concrete meditation. Enthrone Him in the lotus of your heart amidst a blazing light. Mentally think of His lotus Feet, yellow silken robe, necklace set with Kaustubha gem, ear-rings, crown, bracelets, conch, discus, mace and lotus and then again come back to His Feet. Again and again repeat the process.

38. Nirguna Meditation

265. This is abstract meditation on Nirguna Brahman. Repeat OM mentally with Bhava (feeling). Associate the ideas of Sat-chit-ananda: Purity, Perfection. "All joy I am; All Bliss I am; I am *Svaroopa*; *Asangoham*—I am unattached; *Kevaloham*—I am alone; *Akhanda Eka Rasa Chinmatroham*."

39. Meditation on Mahavakhyas

266. This is tantamount to meditation on OM. You can take up either Aham Brahma Asmi or Tat Tvam Asi Mahavakhyas, and meditate on their significance. Deny or negate or throw out the Koshas and identify with the one essence that lies behind them.

267. Meditate. Purify your mind. Practise concentration in a solitary room. Then squeeze out the Upanishads and Gita from your brain. Do not depend upon imperfect commentaries. If you are sincere, you will understand the real Sankalpa of the Rishis of the Upanishads and Lord Krishna, what they really meant when they uttered those wise Slokas.

268. Unfold the Divinity that is lurking in your heart by concentration and meditation. Do not waste your time. Do not waste your life.

269. Meditate. Meditate. Do not lose even a single minute. Meditation will remove all the miseries of life. That is the only way. Meditation is the enemy of the mind. It brings about Mano-nasha or the death of the mind.

40. Meditation on 12 Virtues

270. Meditate on these 12 virtues for 10 minutes daily: 1. Humility in January. 2. Frankness (*Arjava*) in February. 3. Courage in March. 4. Patience in April. 5. Mercy (*Karuna*) in May. 6. Magnanimity in June. 7. Sincerity in July. 8. Pure love in August. 9. Generosity in September. 10. Forgiveness in October. 11. Balanced state in November. 12. Contentment in December.

271. Meditate also on Purity, Perseverance, Diligence, Sahasa and Utsaha. Imagine that you are in the actual possession of these virtues. Say unto yourself: "I am patient. I will not get irritated from today. I will manifest this virtue in my daily life. I am improving." Think of the advantages in possessing this virtue "Patience" and the disadvantages of irritability.

272. The spiritual path is rugged, thorny and precipitous. It is too long. The feet may become tired and bruised. The heart may pant. But the reward is very great. You will become immortal. Persevere. Plod on diligently. Be on the alert. Be agile and nimble like the squirrel. There are resting places on the path. Hear the small inner voice. It will guide you if you are pure and sincere.

41. Mula Bandha in Meditation

273. When you sit on the Asana for doing Japa, contract the anus. This is termed Mula Bandha in Hatha Yogic practice. This helps concentration. This practice prevents the *Apanavayu* from moving downwards.

42. Kumbhaka in Meditation

274. Retain the breath also as long as you can comfortably do so. This is Kumbhaka. This will considerably steady the mind and help concentration. You will feel intense spiritual bliss.

43. Regularity in Sadhana

275. Whatever spiritual practice you do, either Japa, practice of Asana, concrete meditation on Sagunamoorti or

Pranayama, do it systematically and regularly every day. The reward of this practice is immense. You will get immortality or eternal life (Amritattvam). All desires will melt there. You will get *Nitya Tripti*.

276. *Meditate. Meditate. Meditate. Concentrate. Concentrate. Concentrate*, my dear friends. Never miss even a day owing to laziness. Laziness (*Alasya*) is the greatest enemy of a Sadhaka. Life is short. Time is fleeting. And obstacles are many on the spiritual path. Conquer them one by one by exertion and prayer. If you are sincere, you will get various sorts of help from within, from without, from the helpers of the astral plane, from Jivanmuktas who are scattered in all parts of the world and from Amara Purushas such as Sri Vyasa, Vasishtha, Kapila Muni, Dattatreya of Girnar Hills, Agastya Muni of Podia Hills, Tirunelvely.

277. Just as you take food four times—morning, noon, afternoon and night, so also you will have to meditate four times a day if you want to realise quickly. You must be systematic and regular in your meditation.

278. Just as clouds screen and obstruct the Sun, the cloud of sickness, the cloud of gloom and despair will stand on your way of practice. Even then you must not leave off your meditation. These small clouds of sickness and despair will pass off soon. Give the suggestion to the mind: "*Even this will pass away*." Just as you do not leave your food even for a day, so also you must not leave off your practice of meditation even for a day. The mind is ever ready to deceive you and to stop you from the practice. Hear the sweet, silent, inner voice of the soul.

279. Just as cannabis indica, opium or alcohol gives you intoxication even if you take a small quantity which lasts for some hours, so also the God-Intoxication that you get from regular meditation lasts for some hours if you meditate for half an hour daily. Therefore be regular.

44. Hints on Meditation

280. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel quiet secure and at

rest. The ideal condition cannot always be obtained, in which case, you should do the best you can. You should be alone yourself in communion with God.

281. Never wrestle with the mind. Do not use any violent efforts in concentration. Relax all muscles and nerves. Relax the brain. Gently think of your *Ishtam.* Slowly repeat your Guru Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

282. Make no violent efforts to control the mind but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take sometime to tame down, but each time you try, it will come around to you in a short time.

283. Have a background of thought either a concrete background of your Ishta Moorti along with the Mantra or an abstract background of the idea of Infinity with OM if you are a student of Jnana Yoga. This will destroy all other worldly thoughts and take you to the goal. Through force of habit the mind will at once rest on this background the moment you release it from worldly activities.

284. Again and again withdraw the mind from the worldly objects when it runs away from the Lakshya and fix it there. This sort of combat will go on for some months.

285. If evil thoughts enter the mind do not use your will force in driving them. You will only lose your energy. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass off soon. Or substitute good counter-thoughts (*Pratipaksha Bhavana* method). Or think of the picture of God and the Mantra again and again forcibly or pray.

286. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head with a piece of string to a nail above. As soon as you begin to doze, the string will pull you up, will wake you up. It serves the part of

your mother. Or lean upon an improvised swing for 10 minutes and move yourself to and fro. Do 10 or 20 mild Kumbhaka Pranayamas (retention of breath). Do Sirshasana (topsy-turvey pose) or Mayurasana (peacock pose). Take only milk and fruits at night. By these methods you can combat sleep. Stroll about for ten minutes. Keep the light burning if sleep comes.

287. Be careful in the selection of your companions. Give up visiting talkies. Talk little. Observe Mauna for two hours daily. Do not mix with undesirable persons. Read good, inspiring, religious books. This is indirect good company, if you do not get direct good company. Have Satsanga, association with the wise men. These are auxiliaries to meditation.

288. When desires arise in the mind do not try to fulfil them. Reject them as soon as they arise. Thus, by gradual practice the desires can be reduced. The modifications of the mind will also diminish a lot, because when the fuel of desire is exhausted, the fire of thought will also slowly get extinguished.

289. Do not shake the body unnecessarily. By shaking the body very often, the mind also is disturbed. Do not also scratch the body every now and then. The Asana should become as firm as a rock. Breathe slowly. Do not change the seat very often. Sit in the same place, at the same time every day. Have the right kind of mental attitude as taught by your Guru.

290. Every idea which exclusively occupies the mind is transferred into an actual physical or mental state. If you fill your mind with the idea of God and God alone, you will enter into Nirvikalpa state quickly. Saturate the mind with thoughts of God.

291. When you start a fire, you heap up some straw, pieces of paper and thin pieces of wood. The fire gets extinguished quickly. You blow it again several times through the mouth or the blow-pipe. After some time it becomes a small conflagration. You can hardly extinguish it now even with great efforts. Even so in the beginning of meditation some neophytes fall down from meditation in their old grooves of thinking. They will have to lift their minds up again and again and fix it on their Lakshya. When the meditation becomes deep and steady, they

get established in God eventually. Then the meditation becomes Sahaja (natural). It becomes habitual. Use the blow-pipe of Teevra Vairagya and intense meditation to kindle the fire of Dhyana.

292. Very often depression comes in meditation in neophytes owing to the influence of Samskaras, influence of astral entities, evil spirits, bad company, cloudy days, bad stomach and loaded bowels. It must be removed quickly by cheerful thoughts, a brisk walk, singing, laughing, prayer, Pranayama, purgative and a dose of carminative mixture.

293. When a bee finds that its feet are stuck in the honey, it slowly licks its feet several times and then flies away with joy. Even so extricate yourself from the mind's sticking and clinging to this body and children (wrongly construed as honey owing to Raga and Moha), through Vairagya and meditation and fly away with joy from this cage of flesh and bone to the source Brahman or Absolute.

294. Clarify your ideas again and again. Think clearly. Have deep, concentrated right thinking. Introspect in solitude. Purify your thoughts to a considerable degree. Still the thoughts. Silence the bubbling mind. Just as in a surgical clinic the Assistant Surgeon allows only one patient to enter the consultation room and the operation theatre of a hospital, so also you will have to allow one thought-wave only to rise from the mind and settle down calmly. Then allow another thought to enter. Drive off all extraneous thoughts that have nothing to do with the subject matter on hand. An efficient control over thoughts through long practice is a great help in meditation.

295. Vikshepa is a great obstacle in meditation. Moorti-Upasana, Pranayama, Trataka, chanting of Deergha Pranava (long OM), Manana, Vichara, prayer, will remove this serious impediment. Vikshepa is tossing of the mind. Destroy desires. Give up planning and scheming. Stop all Vyavahara and Pravritti for some time.

296. You will have to note very carefully whether you remain stationary in the spiritual path even after many years of spiritual practice or whether you are progressing. Sometimes you may

retrograde or fall backwards also, if you are not vigilant and careful if your Vairagya (dispassionate nature) wanes and if you are slack in meditation. Reaction may set in.

297. Some practise meditation for a period of fifteen years and yet they have not made any spiritual progress. Why? This is due to lack of earnestness, Vairagya, keen longing for liberation and intense constant Sadhana. Viparita Bhavana (wrong conception that the body is the self and the world is a solid reality) and Samsaya Bhavana (doubt) overpower you. Just as water leaks out into the rat holes in agricultural fields, so also energy is wasted in wrong channels through Raga (attraction) for objects and under-current, lurking subtle desires. Suppressed desires also manifest and harass you. You unconsciously become a victim to those desires.

298. When you advance in the spiritual practice, it will be very difficult for you to do both meditation and daily office or court work at the same time. Because the mind will undergo a double strain. It works in different grooves and channels with different Samskaras during Dhyana. It finds it very difficult to adjust the different kinds of uncongenial activities, as soon as it comes down from a higher plane of sublime thinking. The mind has to move in a diametrically opposite pole now. It has to work in the different grooves and channels now. It gropes in darkness. It gets bewildered, confused and puzzled. You might have noticed how the mind gets puzzled even in ordinary daily affairs of life, when you go to a new place, in the matter of food, bath, rest and in answering calls of nature, etc.

299. When you again sit for meditation in the evening, you will have to struggle hard to wipe out the new worldly Samskaras that you have gathered during the course of the day and get a calm one-pointed mind again. This struggle brings in headache. The Prana which moves inwards in different grooves and channels and which is subtle during meditation has to move in new different channels during worldly activities. It becomes very gross during work. During meditation the Prana is taken up to the head.

300. It behoves, therefore, that advanced Grihastha Yogic students (householders) will have to stop all worldly activities.

When they advance in meditation, if they desire to advance further, they themselves will be forced to give up all works if they are really sincere. Work is a hindrance in meditation for advanced Yogic students. That is the reason why Lord Krishna says in the Gita (VI-3): "For a sage who is seeking Yoga, action is said to be the means; for the same sage, when he is enthroned in Yoga (State of Yoga Aroodha Sthiti), serenity (Sama) is said to be the means." The work and meditation become absolute incompatibles like acid and alkali or fire and water or light and darkness. One word more O Saumya! A spiritual preceptor or Guru (but not Gurudom) is necessary for aspirants. "Know that by long prostration, by enquiry and by service. The wise who have realised the Truth, will instruct thee in (that) knowledge." (Gita, IV-34).

301. Some do meditation for some years independently. Later on they feel acutely the necessity for a Guru. They come across some obstacles in the way. They do not know how to proceed further and how to obviate these impediments or stumbling blocks. Then they begin to search for a Master. A stranger in a big city finds it difficult to go back to his residence in a small avenue even in broad day light, even though he has walked half a dozen times. When difficulty arises even in the case of finding out the way in streets and roads, what to speak of the difficulties in the razor path in spirituality, when one walks alone with closed eyes!

302. These are the benefits that are derived by the Yogic student who practises meditation systematically. They are: Santi (peace), Santosha (contentment), fearlessness, peculiar spiritual Ananda (bliss), unruffled state of the mind in worldly difficulties, Nischala Sthiti (steadiness), inspiration, intuitive perception, Sattvic qualities and absence of anger, egoism and Raga-Dvesha.

303. Watch every thought very carefully. Shut out all useless thoughts from the mind.

304. Your life must tally with your meditation. You must keep up your meditation during work also.

305. Do not allow the mind to move in the old ruts, grooves and avenues. When it falls down during meditation, elevate it at once. Generate new Divine vibrations and thought waves. Pray. Repeat Gita Slokas.

306. Do not give new strength to evil thoughts by constant thinking. Restrain them. Substitute sublime thoughts.

307. Energy is wasted in useless thinking. Conserve the mental energy by driving useless, obnoxious thoughts. Then you will improve in your meditation.

308. Control of thoughts is a *sine qua non*. You should not waste even a single thought.

309. Purify the thoughts. Silence the bubbling mind. Quiet the mind. Silence the thoughts. Check the outgoing tendencies or energies of the mind. Collect all the scattered thoughts.

310. Meditation gives a lot of spiritual strength, peace, new vigour and vitality. It is the best mental tonic. If a meditator gets irritated very often, it shows he is not doing good uninterrupted meditation. There is something wrong in his Sadhana, in his contemplation.

311. Fill the mind again and again with Sattvic—Divine thoughts. New grooves and avenues will be formed now. Just as a gramophone needle cuts a small groove in the plate, Sattvic thinking will cut new healthy grooves in the mind and brain. New Samskaras will be formed.

312. Meditation develops strong and pure thoughts. Mental images are clear cut and well defined. Good thoughts are well grounded. Through clarification of ideas, confusion vanishes.

313. Lord Jesus says, "Empty thyself and I shall fill thee." This corresponds to the teaching of Patanjali Maharshi, "*Yogah chitta vritti nirodhah*"—Yoga is the restraint of all mental modifications. This emptying process or "making the mind blank" is no doubt a trying discipline. But continued practice of an intense type will bring success. There is no doubt of this.

314. Just as you grow jessamine, roses, lily, honolulu and temple flowers in your garden, you should cultivate the flowers of peaceful thoughts, thoughts of love, mercy, kindness, purity,

etc., in the vast garden of your Antahkarana. Through introspection you will have to water this garden of the mind with meditation and sublime thinking and remove the weeds of vain, useless, discordant thoughts.

315. Just as sweet perfume continuously emanates from an incense stick, so also the sweet perfume and Divine effulgence (Brahma varchasa, Magnetic Brahmic Aura or Tejas) emanate continuously from the face of an aspirant who does regular and constant meditation.

316. Do not store in your brain needless informations. Learn to unmind the mind. Forget whatever you have learnt. They are useless for you now. Then only can you fill your mind with Divine thoughts in meditation. You will gain fresh mental strength now.

317. Prana is the over-coat for the mind. The vibrations of the subtle psychic Prana give rise to the formation of thought. By Pranayama you can improve your meditation, as it makes the mind more steady.

318. Those who do meditation will have a calm, serene, charming face, sweet voice and lustrous, bright eyes.

319. Just as cultivation in a rocky land or saltish earth becomes absolutely fruitless, so also meditation done without Vairagya becomes fruitless.

320. Just as water when it leaks into the rat-holes instead of running into the proper channels in agricultural fields, becomes a waste and does not help the growth of plants, fruit-bearing trees, grains etc., so also the efforts of an aspirant in meditation become a waste, if he has not the virtue—Vairagya. He gets no progress in meditation.

321. If you keep lemon juice or tamarind juice in a golden cup, it is not spoiled or tainted. If you keep it in a brass or copper vessel, it is at once spoilt and rendered poisonous. Even so, if there are some Vishaya Vrittis (sensuous thoughts) in the pure mind of a person who practises constant meditation, they will not pollute the man and induce Vikara (passionate excitement). If there are sensuous thoughts in persons with impure

minds, they cause excitement in them when they come across sensual objects.

322. A goldsmith converts 10 carat gold into pure 15 carat gold by adding acids and burning it several times in the crucible. Even so, you will have to purify your sensuous mind through concentration, reflection on the words of your spiritual preceptor and Upanishadic sentences or meditation, Japa or silent repetition of the Name of the Lord, etc.

323. In the beginning of meditation, lights of various colours, such as red, white, blue, green, a mixture of red and green light, etc., appear in the forehead. They are Tanmatric lights. Every Tattva has its own hue. Prithvi Tattva has yellow colour. Apas has white colour. Agni has red colour. Vayu has green colour. Akasa has blue colour. The coloured lights are due to these Tattvas only.

324. Sometimes a big sun or moon or lightening-like flashes appear in front of the forehead during meditation. Do not mind these appearances. Shun them. Try to dive deep into the source of these lights.

325. Sometimes Devatas, Rishis, Nitya Siddhas will appear in meditation. Receive them with honour. Bow to them. Get advice from them. They appear before you to help you and give you encouragement.

326. When there is one Vritti alone, you will get Savikalpa Samadhi. When this one Vritti also dies, you will get Nirvikalpa Samadhi.

327. In Samadhi, the Triputi (triad—knower, knowledge and knowable) vanishes. The meditator and the meditated, the thinker and the thought become one and identical. There is no meditation in Samadhi. It drops. The Dhyata (meditator) and Dhyana get merged in Dhyeya (object of meditation).

328. At 4 a.m. do Sirshasana for 5 minutes. Then take rest for 5 minutes. Then sit and meditate. You will have wonderful meditation.

329. Before doing meditation do 20 mild Kumbhakas. Then sit for meditation. Pranayama drives away *tandra*, *alasya* (drowsiness and laziness) and makes the mind steady.

330. Live on milk and fruits only for a week. You will have nice meditation. This diet makes you light and Sattvic. At night make it a point to take half a seer of milk only. You will have good meditation. You can overcome sleep quite easily. Heavy food at night brings on drowsiness quickly.

331. Beginners will get jerks in meditation. Jerks of head, feet, hands, arm, forearm and trunk may take place. Timid persons are unnecessarily alarmed on this score. It is nothing. Meditation brings on changes in the cells of the brain, nerves, etc. Old cells are replaced by new vigorous cells. They are filled with Sattva, new grooves, new channels for Sattvic thought-currents, new avenues are formed in the brain and mind. The muscles are therefore agitated a bit. Be courageous and bold. Courage is an important virtue and qualification for aspirants. Cultivate this positive quality.

332. Positive overpowers the negative. A positive thought drives off a negative one. Courage drives off fear. Love destroys hatred. Unity annihilates separateness. Magnanimity destroys petty-mindedness (jealousy). Generosity drives away miserliness and greed. Keep yourself always positive. You will have wonderful meditation.

333. When you see the flowers on a mango tree, you know pretty well that you will get mangoes soon. Even so if you have Santi in your mind, be sure that you will get good meditation and the fruit of Jnana very soon.

334. Like attracts like. This is a great law. Entertain good thoughts. Do meditation. You will attract Sadhus, Yogins and Siddhas. You will be benefited by their vibrations. Your new spiritual vibrations will attract them.

335. No more words. Enough of discussions and heated debates. Retire into a solitary room. Close your eyes. Have deep silent meditation. Feel His Presence. Repeat His Name OM with fervour, joy and love. Fill your heart with Prem. Destroy the Sankalpas, thoughts, whims, fancies and desires when they

arise from the surface of the mind. Withdraw the wandering mind and fix it on the Lord.

336. Now Nishta, meditation, will become deep and intense. Do not open your eyes. Do not stir from the seat. Merge in Him. Dive deep into the recesses of the heart. Plunge into the shining Atman. Drink the nectar of Immortality. Enjoy the silence now. Nectar's Son! I shall leave you there alone. Rejoice. Rejoice. Peace. Peace. Silence. Silence. Glory. Glory.

45. Some Experiences in Meditation

337. When you get glimpses of the Self, when you see the blazing light, when you get some other extraordinary spiritual experiences, do not fall back in terror. Do not give up the Sadhana. Do not mistake them for a phantom. Be brave. March boldly with joy.

338. Sit in a proper posture. Shut your eyes. Imagine that nothing exists. Next imagine that there is nothing but God everywhere.

339. In the beginning of meditation and concentration you will see in the centre of the forehead a resplendent, flashing light. This will last for half or one minute and then disappear. The light will flash either from above or sideways. Sometimes a sun of 6 inches or 8 inches in diameter with or without rays will be seen. You will see the form of your Guru or Upasya (Murthi) (Ishta Devata) also.

340. If you want to enter into Samadhi quickly, cut of all connections with friends, relatives, etc. Observe Akhanda Mauna for one month. Live alone. Take very little but nutritious food. Live on milk alone. Plunge in deep meditation. Dive deep. You will be immersed in Samadhi. Have constant practice. Be cautious. Use your common sense. Do not make violent struggle with the mind. Walk alone. Give up study. Deal very, very gently with the mind. Allow the Divine thoughts to flow gently in the mind. Do not read newspapers. Do not write letters to anybody.

46. Mystic Experiences in Meditation

341. "I had some peculiar sensation near my solar plexus in my meditation some three years back, that is to say I noticed the whirling sensation of a fly wheel rotating around. Then I came across some peculiar sights. I see with the physical eyes a sort of white or blue hue of light all around the people's head and also on the surface of the buildings. When I gaze at the open, grand expanse of the sky in day time, I notice a living worm like white light moving hither and thither. When I work intently in my office, white shining lights flash across my eyes. Sometimes little sparks of light are noticed on my books. This gives me a peculiar joy and I begin to chant the Name of the Lord: 'Sri Ram, Jaya Ram, Jaya Jaya Ram.' Nowadays when I am cycling to my office a round light like a ball is seen and is visible till I reach my destination. The same thing appears at times when I gaze at the beautiful *Akasa*....." "S."

342. "I meditated for 5 hours daily for a month in Gangotri. One day I had a great deal of dejection for two hours. I could not find any peace. I found it difficult to bear the mood of dejection. I then sat on the banks of Ganga and began to meditate upon Mahatma Gandhiji. It gave me solace then. After a few days I was meditating on Sri Ramachandra for one and a half hours. This Saguna meditation automatically turned into a Nirguna type. I felt perfect Santi for 10 minutes. My mind was fully engrossed in the meditation on OM. This continued for half an hour. One day I had a different kind of experience. I opened my eyes after meditation. I found everything as Brahman without the help of reasoning. I had this mood the whole day. A Brahmachari spoke to me for one hour on that day. I was only hearing but my mind did not attend to his speech. I remained in the same mood. I could not recollect even a word of his speech.

"On another occasion. I meditated for half an hour. I was in a very ecstatic mood. But owing to some distraction through sounds from outside, this ecstatic mood dropped down. Again I began to meditate. I saw a beautiful light at the bottom of my heart. As soon as that light disappeared I began to weep unconsciously. Somebody came to me and called me by my name. I did not know anything. He shook my body. I stopped

weeping a little and looked at his face and wept again and again for 25 minutes....." "V."

343. Mauna as trial for the first time from 26-2-32 to 4-3-32.

Mistakes: Occasionally I had to express my ideas by gestures. On the last three days I uttered the words "Yes," "enough," "what" absent-mindedly. I had the wrong imagination that there was pain in the jaws. I had a great curiosity for speaking.

Benefits: I was able to do more work, reading, writing, Japa and meditation for a longer period than usual. I could not sleep before 12 p.m. The ideas of books were rolling on till 12 p.m. No room for anger and irritability. I was not able to get anything by heart. I tried to get by heart a few Slokas but could not. It was due to my previous habit of uttering once or twice loudly....."Ram."

344. "I did Pranayama for a month and then began to hear some sweet melodious sounds or Nada of different sorts, viz., Chini, Chin Chini, flute, violin, bell sound, Mridang, sounds from cluster of bells, conch sound, drum sound, sound of thunder, etc. Sometimes from right ear only, while at other times both the ears....." "N."

345. "During concentration I used to smell extraordinary sweet fragrance and good smell....." "R."

346. "I used to see during meditation in my Trikuti a blazing sun, a dazzling light and brilliant star. The vision was not steady at all....." "G."

347. "I used to have Darshan of some Rishis in my Trikuti during the course of concentration. I used to see my Ishtam, Lord Krishna also with flute in His hands....." "S."

348. "I used to see at times coloured lights red, green, blue and white in Trikuti during my meditation. Sometimes I used to see a blue expansive sky. I myself appeared as a dot in that blue sky....." "V."

349. "During meditation I used to see several Devatas and Devis with lustrous Tejomaya bodies with beautiful ornaments....." "R."

350. "Sometimes during meditation I used to see a big void only....." "T."

351. "During concentration I used to see my own face in the centre of a big light. Sometimes I used to see the faces of my friends. I could clearly recognise them....." "R."

352. "I used to feel a current of electricity passing from my Muladhara to the back of the neck when I sit for meditation. Even at ordinary times I used to feel this....." "K."

353. "During meditation some astral entities with ghastly hideous faces and long teeth, black in colour used to threaten me. But they did not do any harm....." "A."

354. "When I sit for meditation I used to get jerks of the legs and hands. Sometimes my body used to jump from one place to another like a frog....." "M."

355. "I used to see palatial buildings, rivers, mountains and gardens during my meditation....." "S."

356. "I used to meditate with open eyes. One night I saw in front of me a brilliant light. In the centre of the light I saw Lord Krishna with flute in hand. My hairs stood on their ends. I became speechless. I was struck with awe and wonder. It was 3 a.m....." "S."

357. "One day I had deep meditation. I separated myself actually from the physical body. I actually saw it as a slough thrown out. I was floating in the air. I had a peculiar sensation of a mixture of extreme joy and extreme fear. I stayed in the air for a couple of minutes only. Owing to great fear I suddenly entered back into the physical body. I slowly glided with a peculiar sensation into the physical body. The experience was thrilling....." "S."

SECTION IV

47. General Hints

358. Why not you also, my dear friends, become great spiritual personages? In this Kali Yuga God-Realisation can be attained in a short period. It is the Grace of the Lord. You need not do severe Tapas now. You need not stand on one leg for 1000 years. In the light of theosophy there is much evolution of mind in the present rat race.

359. Make 21,600 times Japa of any Mantra daily. Speak the Truth. Control your anger. Do charity. Serve elders, Sadhus, Sannyasins, Bhaktas, poor and sick persons with Bhava. You will get peace Ananda and Immortality.

360. Sleep alone in a separate room. Whenever passion troubles you, increase the number of Japa. Do 200 Maalas or even more. Fast for one day completely. Take only milk and fruits on the second day. Do simple Pranayama. Retain the breath till you count 60 OMs. Study one chapter of the Gita. Observe silence; do not talk to your wife. Do not laugh. Remain in a separate room. Keep the mind fully occupied with something or other. This is most important. This is the best Sadhana for maintaining Brahmacharya. Do not use scents and flowers. Touch not romantic novels. Avoid theatres and cinemas. Sleep on coarse mattress.

361. When you repeat any Mantra, do it remembering the meaning of the Mantra. Rama, Siva, Krishna all these mean Sat-Chit-Ananda, purity, perfection, all light, eternity, immortality.

362. Do the Japa in the throat or Kantha for one year; in the heart or Hridaya for 3 years, and in navel or Nabhi for one year.

363. When you advance in practice, every pore in the skin, every hair follicle will repeat the Mantra forcibly. The whole system will be charged with the powerful vibrations of the Mantra. You will be even in Prem of the Lord. You will experience mus-

cular twitchings and shed profuse tears of Ananda. You will be in exalted Divine moods. You will get inspirations, revelations, ecstasy, insight and intuitions. You will compose poems. You will have various Siddhis, Divine Aisvarya.

364. Go to a lonely garden and spend two or three hours there in silent Japa or in reading the Gita or the Upanishads, or in meditation. When you go back to your house you will feel quite refreshed. You will be renovated. You will be a new man charged with new Prana.

365. The more you increase your Japa, the stronger, purer and calmer you will become.

366. Have Smarana of Siva always. Live in Him. Take a deep plunge in Him. Merge yourself in Him. Give up all other worldly thoughts. Lord Siva will spiritualise and elevate you. Have strong faith. March boldly onwards in your spiritual Sadhana. Do not look backwards. Do not look to the right or left.

367. If any disease is pronounced as incurable by the doctors, begin to repeat the Name of the Lord. Spiritualise the mind and body with Pranava vibrations by chanting OM loudly. Do Pranayama also. You will be cured. Have faith.

368. The Name of God is a great boat with which we can cross this ocean of Samsara.

369. Mauna for three hours checks the excessive Rajasic nature of Vak Indriya. By sitting continuously on one Asana for three hours get Asana Jaya and check the excessive Rajasic nature of the legs (constant motion, a desire to move to various places). Asana and Mauna will increase peace and Sattva Guna.

370. Having adopted these two methods live alone for some hours in the room. Do not mix with anybody. Plug the ears with ear-plugs or cotton. This is an auxiliary to give you inner life and shut you out from external buzzle and jarring sounds. Or close the ears with thumb (*Yoni Mudra*). Now seriously do Japa and Dhyana. You will get Peace. Practise earnestly, my dear friends. Be sincere. What more can I tell you? I cannot put

grass into the mouth of a cow. She will have to graze herself. Drink the spiritual Nectar yourself.

371. Stay for a week or fortnight every year in places of pilgrimage such as Benares, Prayag, Nasik, Haridwar, Rishikesh, etc., and do Japa intently. Have Satsanga with Mahatmas. This will give you peace of mind, slowly spiritualise you and regenerate your coarse Asuric nature.

44. Special Spiritual Instructions—I

372. Do not mix with others much. Mixing too much with undesirable persons causes jealousy in the mind.

373. Forget quickly the wrongs done to you by others. Remember this couplet as often as you can, "FORGET AND FORGIVE."

374. Try to bear the insults and scoldings of others. This will develop your will. Praise and respect are poisons for a spiritual aspirant. Censure and disrespect are ornaments and nectars for a Jijnasu or Mumukshu.

375. Reduce your wants. Observe Mauna or silence for a couple of hours daily. Live in seclusion in a solitary room for two hours daily, and repeat the Name of the Lord or do Japa of any Mantra. Do not argue with others. Give up the desire for name and fame. If you do these for six months, I assure you, you will attain peace of mind. You can laugh at me if you do not gain any spirituality, if your lower nature is not changed to some extent. But first give my words a fair trial.

376. Be slow to promise but quick to perform. Keep up your word at any cost. Love little; love long.

377. Live alone. Do not mix with undesirable persons. Observe Mauna for a couple of hours daily.

378. Stick to one kind of Sadhana. Do not waver. Be steady in your practice. Stick to one Guru, one place, one method. Remember that a rolling stone gathers no moss.

379. You must become a man of fixed resolve. You must think well—once, twice or thrice—the pros and cons, of a thing. As soon as you have made the resolution, you must not change

it. You must carry it out at any cost. You will develop your Will Power or Atma Shakti.

380. You must have your own ideal, mottoes and principles. You must adhere to them strongly and steadily. You must not deviate from your ideals and principles even a fraction of an inch.

381. If you strictly follow the teachings of the Saints, Smritis and Vedas, if you practise Yama and Niyama, you will be free from miseries and troubles. You will not move in the path of darkness.

382. Respect the moods, sentiments, convictions and views of others. Do not quarrel. Tolerance is an important virtue for a Sadhaka. You cannot have any peace of mind if you are intolerant.

383. There is nothing absolutely right and nothing absolutely wrong in this relative world. There is a grain of truth in every statement of every individual according to his own experience. Remember this.

384. Do not multiply your friends. There is really no sincere friend in the world. People are united for selfish purposes. The only real friend is your Atman in the heart. Isvara is your genuine friend at all times. Even if you forget him He has your well being ever at His heart.

385. O aspirants! Remember these three points daily: (a) Remember the saints who have already reached the goal like Dattatreya, Sankara, Jnana Dev, Ram Das, Tulsi Das and others. This will give you a great impetus and zeal in your Sadhana. (b) Remember death, disease, old age and other miseries of the world. (c) Remember that this world is unreal like the blue of the sky. These thoughts will induce great Vairagya in you.

386. Do not be too familiar with any one, particularly with any woman. Familiarity breeds contempt. You must know psychology well. Then only can you move and mix with different minds tactfully. Too much familiarity ends in rupture and enmity.

387. You must not show any levity in the observance of Niyama and in religious or Divine topics. You must not joke on Divine matters. You must be very serious. Otherwise you will not improve. You cannot change your old, vicious habits and ways. You cannot get out of your old grooves

388. Be kind to all. Trust not the Indriyas or senses. These two practices are quite sufficient to give you Moksha.

389. *Satyam Vada*—Speak the Truth. *Dharmam chara*—Do acts of righteousness. This also will give you liberation from mundane existence.

390. The gist of the Vedas is—CONTROL OF INDRIYAS.

391. Your one important duty is to control the senses. This is Mukhya (primary). Supporting family etc., is only Gauna (secondary). You are born to unfold your Divinity that is lurking in you; *Sarva bhuteshu goodah*—hidden in all beings, *Sarvabhuta antar Atma*—the inner self of all beings, and *Sarvabhutadi vasah*—abiding in all beings.

392. Keep a Spiritual Diary. Note down your progress, daily routine and other particulars.

393. Respect elders, parents, Sadhus, Sannyasins etc., with sincerity and Bhava.

394. Even Isvara cannot give Kaivalya Moksha to anybody. Everybody should do Purushartha for himself. Purushartha is Isvara Svaroopa itself. This will lead to Asanga Jnana, wisdom that you are unattached to body, mind and Indriyas.

395. You must get rid of all sorts of mental weaknesses, and superstitions, false and wrong imaginations, false fears and wrong Samskaras. Then only can you be really happy.

396. When you move about in the road do not look hither and thither. It will distract you. Always look at the tip of the nose. Practise daily. Then you will develop a habit.

397. Do not spend more than Rs. 10 or 15 on your personal expenses. Simple living and high thinking must be your motto.

398. It is very easy to control the mind if you know the right technique. You must have strong faith in God and sincerity of

purpose. Even though the Sun may rise in the west, you must not have the least wavering in your determination. Your faith must be unshakable as the adamantine rock.

399. The company of a worldly-minded man is as dangerous for an aspirant as the company of a woman. Be careful.

400. Why do you get a disease? It is a blessing from God to purge out the evil effect of your bad Karmas, to infuse in you more Sattva and also the virtues, power of endurance (Titiksha), mercy and love towards human beings and to make you remember God. Pain is the only best thing in this world. It opens your inner eyes. Philosophy takes its origin from pain, finds out the cause of pain and ignorance and tries to reduce it by the eradication of ignorance.

401. All people are not benefited by pain and adversities. The egoism thins out a bit during sufferings. It asserts itself with redoubled force when they get back their original health. The veil again comes back. It is only a Viveki who is really benefited. He remembers his sufferings.

402. Do not waste time. Do not waste even a minute. Time is very precious for aspirants. Meditate. Realise. Realise. Drink the Spiritual Nectar of Immortality.

403. Who can command? He who knows how to obey. Obedience is better than sacrifice.

404. Drink the gruel and water alone and be happy and contented. A contented mind is a continued feast. Even Brahma and Indra will be jealous of you.

405. Do not belittle others. Do not treat others with contempt. Respect the sentiments and words of others. Praise others and expose your faults before others.

406. Hide yourself. Do not show your skill and ability to others. Do not care for name and respect. Treat name and respect as straw, dung, dust and poison because they are false and worthless. Then only will you get Peace.

407. Scrutinise your motives. Sit alone. Analyse your mind and your own nature. Watch your Vrittis and pray. Study your

own nature and defects and try to remove them by suitable methods.

408. Think of yourself as nothing in the world. You can remove your pride and egoism by doing so. Always sit on the ground. Shun chairs, sofas, benches and bedsteads. Do always menial service. Serve others. Speak well of others. Do not expose the faults of others.

409. When a man speaks ill of you, excuse and pity him. Pray for him. Do good to him. Love him. Bless him who despises you. Bear insult and injury. This will develop your will-force.

45. Miscellaneous Spiritual Lessons—I

410. Hatha Yogins start their Sadhana or Abhyasa with body and Prana, by practising Asanas, Mudras, Bandhas and Pranayamas. Their theory is that by control of Prana, the mind can be controlled. This is only for the dull type of students.

411. Raja Yogins start their Sadhana with the mind direct. They control their Vrittis. They make the mind blank. They make Samyama (Dharana, Dhyana and Samadhi at one stroke). They improve the quality of the mind by practice of Yama and Niyama. Hatha Yoga without Vichara cannot improve the quality of the mind.

412. Jnana Yogins start their Sadhana with Buddhi and Will. Tantriks start their Sadhana with Shakti.

413. Bhaktas start their Sadhana with devotion, Sraddha, faith and self-surrender. Higher emotions play a conspicuous part in them and they forget the body and the world.

414. Be established in Brahmic feeling and consciousness. "*Brahma Satyam*—Brahman or God is real." "*Jagat Mithya*—The world is unreal." Have these two ideas well grounded in your minds.

415. Sin is only a mistake. Sin is ignorance. Try to go above sin by getting knowledge of Brahman.

416. A greedy, unscrupulous advocate is in reality a court-vulture. A greedy, unscrupulous Zamindar is a veritable

parasite. A greedy, unscrupulous banker is a genuine leech. O Lord! Have mercy on these poor souls. Give them Vairagya and Jnana. They do not know what they are doing. They are deluded by intellect. My dear friend, never become a lawyer or a policeman, if you wish to attain salvation. Become a Professor or a Doctor.

417. The spiritual current of a saint will change the evil tendencies of worldlings, if they come in contact with him. They can feel their elevation in his mighty presence.

418. There are some hypocritical Bhaktas who shed tears in dissimulation. You will have to be careful in discerning them. The tears of genuine devotion, the tears of Ananda of a sincere devotee are entirely different. You will be magnetised by their strong currents of devotion. The hypocrite sheds tears by a sort of habit. He suffers from *lachrymose* (irritation of the lachrymal glands by voluntary stimulation). Use your Viveka and common sense.

419. You will have to live for some months or years with a Jnani or a Yogi or a Bhakta. You must move with him constantly. Closely study his ways, habits and life. Then only can you understand him. Mere Darshan for a couple of minutes and a little talk will mislead you. You cannot form a correct judgment. Further, you must yourself be a man of purity, with a life of introspection and contemplation. How can a greedy, lustful householder understand the nature of spiritual man, even if he lives with him for a decade? This testing business of a Sadhu is extremely difficult. It is very difficult to get hold of an expert spiritual appraiser.

420. Endeavour to qualify yourself as your own doctor. Do not take medicine. Have recourse to natural methods. Leave it to nature. Doctors make a serious mistake through injudicious treatment and often do more harm than good.

421. A man of Dharma Buddhi will be free from lustful look. He will treat the wealth of others like pieces of iron. He will see the Atman in all beings. Such a man must be adored.

422. Birth is only like waking after sleep. Death is only like sleep. In reality you are immortal when you get rid of the

Upadhis, viz., the mind, Indriyas, physical body and the causal body (*Karana Sarira*), which is original Avidya or primitive ignorance.

423. An atheist says that there is no God. But that Knower who knows the non-existence of God is Brahman.

424. A Sunyavadin says there is only Sunya (void). But that Knower who knows the Sunya is Brahman.

425. Mango is not sweet. The imagination of mango is sweet. A woman is not beautiful. The imagination is beautiful. Pleasure and beauty are not outside. They are in the mind.

426. The idea of "*Dehoham Asmi*—I am the body" is Maha Papa.

427. God is much pleased with a poor, illiterate, simple, honest, just, humble, virtuous and pious man.

428. When the heart is full, the tongue is silent. I like the heart more than the intellect. The heart precedes the intellect. Feeling rises first and then only comes thinking.

429. Discipline the Indriyas. Keep them under check. Curb them through Viveka and Vairagya. Lead the life of a Sannyasin at home. Train yourself to hardships and sufferings. Reduce your wants. Do not spend much on your personal expenses. Free the mind from egoism, Vasana, Trishna, Moha and attachment. This is mental Sannyasa.

430. Throw the whole burden on Isvara or Mother and be at ease. Why do you bother yourself unnecessarily?

431. At sixty people who have squeezed all their seminal energy out of their two *Vesicilae Seminalis* (bags for storage of semen) in pleasing a woman, and who have squeezed all their nervous energy out of their brains to please their bosses in courts, offices and business houses, come to me for spiritual practices. They are spiritual bankrupts. They are like third class bricks which can only be used for patching up broken cottages. Out of compassion I elevate and spiritualise these people also. I want fiery youths with burning Vairagya and burning Mumukshutva, with abundant energy for spiritual Sadhana. They are the hopes of India, nay the world at large.

432. "All should praise me. All should respect me. I should possess everything. I should beat out everybody. I should control all." These are all the characteristics of egoism.

433. "I should serve all. I should serve the Lord in all. In serving all, I really serve the Antar-Atma in all. I do not want any praise, respect or admiration from anybody. I do not want anything. I deserve nothing. I will praise and respect everybody." These are the characteristics of a pure Sattvic soul who is free from egoism. Mark the difference between these two types of persons. They have got contrary qualities and move in opposite poles.

434. Worldly people are happy because they do not bother about Dharmas or higher religious things. Jnanins are always in the Bliss of Atman. It is only a Viveki, in whom discrimination is just awakened, who is troubled much. He gets many doubts. If these doubts are not cleared he is mentally tormented. Anyhow, he is advancing in spirituality. Everyone should pass through this stage of torment.

435. You have wasted your youth in play, adolescence in lust, old age in anxiety. When are you going to realise your Self?

436. Ladies can realise God more easily than men. They are more devotional. Men are more rational. Ladies are passive. Men are active. Ladies have got great deal of power of endurance. Sabari, Mira Bai and Mukta Bai, sister of famous Yogi Jnana Dev of Maharashtra have all realised God.

437. A lady can be a Grihastha Sahadharmini like Tiruvalluvar's wife or Brahma Vadini (enquirer into Brahman) like Gargi and others.

438. Even ladies are eligible for Sannyasa, when they have pure Vairagya, Viveka, Vichara Shakti and Titiksha.

439. Mathaji Omkar Ishvari of Rishikesh and Nityananda Saraswati of Gokul Govardhan who has composed valuable books on Bhajans (songs) are two lady Sannyasins at the present moment (1934). The former is a Bhakta Vedantini, the latter is a Bhakta Yogini. Ladies can draw inspiration from these two great personages of purity and Vichara.

440. Many are the times we have been together in the past, as also separate and so again shall we be in future. Even as grains removed from one granary to another granary assume new order of arrangement and new combination, so do the souls in the Universe go through this arrangement.

441. That is the reason why in Gita (IX-30) also Sri Krishna says; "*Sadhureva sa mantavyah samyak vyavasito hi sah*—Even if the most sinful worshipeth Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved." There is a great hope even for a cut throat, if he makes a strong determination and takes to the spiritual life.

442. Fear for God is the beginning of wisdom. When a man entertains fear for God, he will not do wrong actions. The vast majority of men have no fear of God at all. They do whatever they like.

443. A worldly man takes delight if anyone praises him. He is much annoyed if anyone censures him. He takes delight in his own self-glorification. He finds fault with others and criticises them unjustly. He is not pleased if anyone praises others. This is all due to egoism, Ahamkara.

444. Never speak any harsh or unkind word to anybody. Never speak anything that is disrespectful and contemptuous. This is very important for a Sadhaka on the spiritual path. If an aspirant talks indecently where then is the difference between a spiritual man and a loafer in the streets?

445. Be civil, polite and courteous to everybody. Observe elegant manners. A man of decent manners will command great respect. He will be liked by all. Good manners denote that the man is refined and has got culture and mental polish.

446. Nurse the sick. Help the needy. Comfort and console the distressed and disappointed. You will become Divine. There is no doubt of this. This is Maha Yoga. Mahabir, Jesus and Buddha did this.

447. Man is a social animal. He wants company and talk. Man is an imitating animal too. Even a bald-headed Sannyasin when he lives with a Jatawala (man with a long tuft of hair) begins to grow long hairs. When any Sadhu lives with the Nagas,

he imitates the Nagas and throws of his clothes. Such is the power of imitation of the mind. A Sannyasin or Sadhu should not therefore freely mix with the householders till he attains Siddhi, because his mind will begin to imitate the householders. He will become luxurious and have a pitiable downfall.

50. Rambles in Yoga

448. Hiranyagarbha (Karya Brahman, Cosmic Mind or Cosmic Prana) represents the Electric Cosmic Power House. The different Jivas represent the different small bulbs. Electricity from the power house flows through the insulated copper wires into the bulbs. Similarly the power from Hiranyagarbha flows into the Jivas.

449. God is behind all actions done by you. It is through His Shakti you raise your hands, write, talk, see, smell, taste, feel, hear and think. But He is veiled by Prakriti. Radha screens Krishna. Sita hides Rama. Prana is Sita. Mind is Sita. Indriya is Sita. Physical body is Sita. Rama is Atman. Krishna is Chaitanya, the Indweller of the heart.

450. Even a true, young aspirant in the path of Truth is a great asset to the suffering humanity. An aspirant also is worthy of being revered. True aspirants are very rare.

451. At first the ignorant man says that God is in the clouds, in the sky, in the heavens, in Mount Kailas, in Vaikuntha. When his devotion increases, when he does constant and intense meditation, the same man says: "I am He. He am I. I am Krishna. I am God." Everyone has to pass these stages.

452. Dr. Annie Besant was an atheist in the beginning. Then she was an agnostic. Later on she became a Pukka theist. She did spiritual practices. Then she became a Yogini. Glory to her!

453. Sri Aurobindo Maharaj also was an atheist in the beginning. Then he became a theist. He is now a Yogi in full bloom and splendour, radiating Divine glory, universal love, wisdom, power and peace to all corners of the world. Hail, hail to this mighty Yogi!

454. These five things are already fixed when you are in the womb of your mother. They are *Atala* (unchanging). They are:

(1) *Bhoga* (*Sukha, Duhkha*); (2) Life (period of existence in this universe); (3) *Jati* (Varna or caste), (4) *Vidya* (knowledge) and (5) Death.

455. One man takes delight in injuring others, in scandalising others, in harming others, in destroying others. This is Tamoguna (inertia) mixed with Rajoguna (passion). Another man takes delight only in serving others, in loving others, in respecting others, in sharing what he has (physical, moral, mental and spiritual possessions) with others, and in giving up his life in the service of humanity. He does good, good and good only. Such a man is a Sattvic personage. He has transmuted the Asuric nature into Divine nature.

456. An aspirant is afraid of the pleasures of heaven also, because one has to come down again to this miserable world when all his virtues are exhausted.

457. If a young Sannyasin is full of Vairagya and Viveka and does steady Sadhana and sticks to the path tenaciously by living in seclusion, think that he has led the life of a Sannyasin in several births. The force of Sannyasi Samskaras gives him so much strength in this birth. Otherwise it is impossible to stick to this line of Sannyasa. It is beset with so many difficulties.

458. The tongue, only through the help of glasso- pharyngeal nerve and taste buds, knows and feels the taste of Rasogolla, calf-foot jelly, fishmolly, soup, etc., and not the spoon. Even so, only an intelligent man who is in the company of a sage or a Paramahamsa Sannyasin, will understand and realise the Truth.

459. An extremely virtuous or vicious action brings the fruits in this very birth.

460. The fruit of one virtuous action may have to be enjoyed not only in one birth but in different births.

461. It is difficult to say whether the fruit you enjoy at a particular time is the result of one action only or a combination of 2 or 3 virtuous actions. "Mysterious is the path of action—*Gahana karmano gatih*."

462. Though it is mentioned in Garuda Purana that certain evil actions produce certain diseases (such as stealth of a golden necklace brings on scrofula and so on), it is extremely difficult to say positively that this particular bad action has wrought this particular terrible disease. If a man suffers from leprosy or consumption, it may be the result of one single terrible evil action or a mixture of several minor bad Karmas.

463. A man can sit for 10 hours at one stretch motionless on one Asana and yet he may be full of desires. This is a mere physical practice like an acrobatic or a circus feat. A man without closing the eyes, without winking, without turning the eye balls can practise Trataka for three hours and yet he may be full of desires and egoism. This is also another kind of physical practice. This has nothing to do with spirituality. People are deceived when they see persons who can do the above practices. Fasting for 10 days is also another kind of training of the physical body.

464. Sometimes Nitya Siddhas take births out of their own free will just to help the world. They do not do any spiritual Sadhana or Tapas. From their childhood they evince remarkable knowledge and power. Sri Jnana Dev of Alandi (7 miles from Poona) was a Nitya Siddha. He touched a buffalo when he was a boy; it repeated the whole Vedas. Sadasiva Brahmendra of Karur, Trichinopoly District, who lived 100 years ago, was also a born Siddha.

465. There are Svapna Siddhas also. Some people get Upadesa Mantra during dreams. They repeat the Mantra and become Siddhas soon.

466. Wherever the enquiry into Sat Vastu (Brahman, Reality) takes place there is Sat Yuga. Wherever there is Bhajan and Pooja, there is Dvapara Yuga. Wherever there is quarrel there is Kali Yuga.

467. When the astral body separates itself from the physical body, it is termed death. That is Mrityu.

468. Ahamkara is the Purusha who inhabits the body. Trishna is the wife of Ahamkara. Kama, Krodha, Lobha, Moha, Mada and Matsarya are the six sons of Ahamkara. Damba,

Darpa, Irshya, Asuya, Raga and Dvesha are the six daughters of Ahamkara.

469. A man worships God for getting rid of disease, another for an appointment. The worship is the same. But, the fruits differ according to the motive or Bhavana. It is the motive that has to be taken into consideration.

470. There was Truth only in the beginning, one without a second. *Ekam eva advitiyam Brahma* (Chh. Up. 3.)

471. Whenever the population of a country increases by leaps and bounds owing to the lustful nature of men and women, and when the food supply is not sufficient for maintenance, beneficent Durga sends in famine, earth-quake and infectious diseases like influenza, plague, cholera, etc., to remove the extra population.

472. Even a bit of straw is as much important as a Sankaracharya (world's spiritual Teacher) to keep up the harmony and balance of the Universe. That man who has understood this point, who has realised the Truth of this statement, will love and respect all, will be free from jealousy, hatred, and from the false idea of superiority and inferiority.

473. War is necessary for the world's progress. A league of religions is necessary to maintain the world's peace.

474. The Kshara Purusha of the 15th Chapter of Gita (perishable Purusha) is the physical body made up of five elements. The Akshara Purusha (Imperishable) is the astral body (Linga Sarira) that does the Avagamana (going to heaven and coming back to physical plane again when the fruits of virtuous actions are exhausted in Svarga). The Purushottama is Brahman or Suddha Sat-Chit-Ananda Parama Vastu (Supreme, Existence Absolute).

475. Give milk for a cobra to drink. It will give you only poison. It will infect the milk also. Give a little grass for a cow. It will give you sweet milk. Protect a sugarcane with a little mud at the root. It will give you palatable juice. Even so when you deal with a Sattvic man you must also be Sattvic. When you deal with a Tamasic man, be hot and impetuous outside but cool within. Hiss but do not bite. Otherwise, it is very difficult to pull on in this

world, when you do *Vyavahara*. Be tactful. Avoid diplomacy, double-dealing and all sorts of crookedness.

476. Even the proximity of the Guru elevates the mental attitude of an aspirant. The aspirant is highly benefited by the magnetic, spiritual aura of the Teacher during personal contact.

477. A disciple should possess Vairagya. He must have the Sishya Bhava and Seva Bhava. He must have devotion unto the Lord. He must be a Tapasvin. He must be free from fault-finding nature.

478. O Aspirants! As soon as you sit on the Asana for meditation, chant OM loudly six times. This will remove Vikshepa and shut out all worldly thoughts. Then repeat mentally Guru Stotra. Then start meditation.

479. Fix the mind at the Feet of Lord Rama. Recognise His Spirit always manifesting through you in the unceasing flow of breath, in the throbbing of heart, in the glittering of the shining eyes which represent the windows of the Supreme Soul. Thus let your life and work expand more and more day by day.

480. *Matri Devo Bhava*—Let thy Mother be a God to thee. *Pitru Devo Bhava*—Let thy Father be a God to thee. *Acharya Devo Bhava*—Let thy Guru be a God to thee. *Atithi Devo Bhava*—Let thy Guest be a God to thee. (Tait. Up.)

481. May peace, harmony fill your beings. May the Lord grant thee wisdom, power, peace, love and joy to do the work you have to and may the joy of Atman enlighten your path and give wings to your feet, power and praise to your voice, when you try to fulfil the Divine Will on earth. Praise His Holy Name. Repeat His Name with Sraddha and Bhakti.

482. Have patience. Be still. Cherish high ideals. Have love, sympathy, understanding for all. Let your light shine.

483. I am trying to impress your mind with a spiritual consciousness and a flow of inspiration which will enable each one of you to write and speak and feel the Truth in a more powerful way. I wish the Divine flow of inspiration to enter you as you will impress the Truth on every soul you meet.

484. The main idea of Karma, then, is not one of punishment for past failures, mistakes, wrongs and crimes, but that you may learn your lesson and gain as quickly as possible the soul-qualities needed, that you may fulfil your destiny, your special place and work in the Grand Plan. Do all services unselfishly without egoism and offer them at His feet with devotion. This is *Isvara-pranidhana*. Samadhi will supervene of its own accord.

485. He cannot be regarded to have renounced the world altogether who has merely withdrawn himself from worldly possessions, but, he who living in actual contact with the world finds out its fault (Dosha Drishti), who is freed from every passion and whose soul depends on nothing, may be said to have truly renounced the world. Read the story of Raja Sikhidvaja and Queen Chudala in Yoga Vasishtha.

486. You must have Niyama in your food. You must eat only five things at a time daily. You must use only five articles such as dhall, ghee, wheat-flour, salt and potatoes. This is the first step to control the tongue. Control of tongue means control of mind. You must not allow the tongue to run riot.

487. Similarly you must observe Niyama in clothing also. You must have four shirts, four dhoties, two towels and two upper cloth and one pair of shoes. Reduction of wants gives immense happiness and peace. Start these Niyamas on the day on which you read this lesson. Procrastination is very dangerous. Life is short. Time is fleeting. That "tomorrow" will never come to you. Many have been deceived by "tomorrows."

488. That Yogi in a cave who makes the mind waveless (thoughtless) helps the world more than the man who works on the platform with lectures etc. He actually pervades and permeates every atom of the universe. Such a Yogi is absolutely free from selfishness. Ignorant worldly-minded persons foolishly charge such Yogins with selfishness. This is a great mistake. Those eleven Buddhas who remained hidden helped the world more than the Buddha (Gautama Sakhya Muni) who appeared on the stage for *Loka Sangraha*.

489. All religions are different ways for attaining God. The essentials are the same in all religions. Non-essentials only differ.

490. Mauna helps concentration. It brings peace. Vak Indriya (organ of speech) is a great distractor of the mind.

491. Live alone at least for some hours daily. Sit alone. Do not mix. Go to a lonely place in a garden. Close the eyes. Repeat the Name of the Lord (Hari, Narayana, Sri Ram, Siva-Siva) silently and mentally too with intense devotion.

492. Get by heart the Slokas of Isa Upanishad. This is for your Svadhyaya. This is a wonderful Upanishad. Repeat the Slokas during meditation also.

493. Do not laugh at the defects, infirmities, miseries of others. You too will be placed in the same position after some time. Karma is mysterious. This body is the resultant product of Karma. Nobody knows the future. "*Gahana karmano gatih*—Mysterious is the path of action" (Gita IV-17).

494. When you practise Titiksha to develop your will by trying to bear heat, cold, pain, hunger, thirst, insult and injury done by others, you must not endeavour to redress your grievances. You must bear them with a cool mind. You must not lament on this score.

495. There is a hidden true treasure in Atman that shines in the chambers of your heart. Search it in your heart. Before you start the search you must give up *Kamini-Kanchana* (lust and gold). You can hardly worship mammon and God at the same time.

496. The cause for pain is pleasure. Desire is the cause for pleasure. Pleasure brings attachment to objects. Therefore shun ruthlessly pleasures, desires and all sorts of attachment which are the modifications of Avidya and which bind you to the world. Rejoice within Atman alone. Do not cling to any name and form. Call nothing as your own (including your body itself). Then the Divine Glory and Divine Light will shine and abide in you for ever.

497. Sow the seed of spirituality when you are young. Do not waste Veerya. Discipline the Indriyas and mind. Do Sadhana. Concentrate. Purify. Meditate. Serve. Serve. Love. Be kind to all. Realise. When you become old, you will be free from anxiety and fear of death. Your heart will be filled with joy and peace. It is difficult to do any rigid Sadhana in old age. Therefore, be on the alert during your teens.

498. Remember this useful spiritual TRIPLET: **Conception, Conviction and Concentration** (Three Cs. This will be easy for you to remember). You must have a clear conception of God first. Then you must have a firm conviction. The conviction will come by itself when you have a conception of God. After having a clear conception of God and firm conviction, now concentrate on God. At once, you will enter into communion with God. You must also have purification of mind (Chitta Suddhi).

499. Do not read newspapers. Newspaper-reading revives the Samskaras and brings the whole world before the mind. It seriously disturbs concentration.

500. God exists as the Life of your life, but you do not realise Him, because you have closed the doors of your heart and sealed it with countless desires and cravings.

SECTION V

51. Qualifications of a Sadhaka

501. He who is steadfast and balanced in pleasure and pain is the fit person for attaining immortality. The Gita declares, "*Sama-duhkha-sukham dhiram-so-amritattvaya kalpate.*"

502. The flood of light is already there. It wants to come down. A proper vessel to hold on the Divine Light is needed.

503. A disciple should possess Vairagya. He must have the Sishya Bhava and Seva Bhava (the spirit of discipleship and service). He must have devotion unto the Lord. He must be a Tapasvin. He must be free from fault-finding nature.

504. A spiritual teacher can help his Chela even when he is far away.

505. Atma Vidya can only be imparted to one who has studied the Upanishads, who is alert, intelligent, calm and self-controlled, who has taken the vow of celibacy, and who serves the Guru with faith and devotion. The Guru must be well-examined in the beginning itself.

506. Mumukshus who long for liberation should purge themselves of all Doshas (taints of the mind) by the observance of the prescribed methods such as the practice of Yama, Niyama, Vrata, Yajna, Tapas, Dana, Dhyana, Sama, Dama, etc.

507. Aspirants who are desirous of emancipation should acquire the four means of salvation and with presents in their hands should approach a Brahma-nishta Guru full of faith. They should possess good qualities. They should be proficient in Vedas and scriptures. They should be straightforward, intent upon the welfare of all beings (*Sarva-bhuta-hite-ratah*), and an ocean of compassion. They should study under him the 108 Upanishads. They should do reflection and meditation.

508. A qualified aspirant is one, who has purified himself by penance, selfless service and devotion, and who has controlled his Indriyas, who has the vow of celibacy, who has faith in the words of Guru and Srutis, and one, who has acquired the four means of salvation—(i) Viveka, (ii) Vairagya, (iii) Shat-Sampat and (iv) Mumukshutva.

509. If you can respect others, if you are as humble as the blade of grass, if you have the same power of endurance as the tree has, you can become a Sannyasin. Then you can be called a true Vairagi or a real *Vaishnavite*. Then you can come to me. I will give you further spiritual lessons.

510. Only a man who has removed his sins by lot of Tapascharya, who is calm (Santa) and free from attachment (*Vita-raga Purusha*) and who longs for liberation from Samsara (wheel of birth and death) is entitled to read books on Vedanta and other Atma Jnana books.

511. There is Adhikari Bheda (difference in the temperament and capacity) of Sadhakas or aspirants. So there is Sadhana Bheda (difference in Sadhana, spiritual practice). Bhakti Yoga suits a man of devotional temperament. Jnana Yoga suits a man of intellectual temperament. But the fruit is the same. Even a Bhakta gets Kaivalya Moksha eventually through Para Bhakti (supreme devotion). Para Bhakti is another name for Jnana.

512. I give six years' spiritual course for aspirants for Self-Realisation. For the first year, they should do rigorous selfless service to remove Mala (impurities). In the second year, they should practise Asanas and get Asana Jaya (mastery over Asana). In the third year, I give lessons on Pranayama to purify the Nadis and steady the mind. In the fourth year, they do Saguna meditation. In the fifth and sixth year, they practise Nirguna Dhyana, Vedantic Nididhyasana.

513. For 6 years give up shoes and umbrella. This kind of discipline is necessary. Otherwise the feet will become too luxurious.

514. Even the proximity of the Guru elevates the mental attitude of an aspirant. The aspirant is highly benefited by the magnetic, spiritual aura of the teacher during personal contact.

515. Meditate on the meaning of the Maha Vakhyas of the Upanishads such as "Aham Brahma Asmi" or "Tat Tvam Asi" and get Jnana. If you are not fit to do this, do Upasana or worship of Krishna, Siva or Devi. Even if you are not fit to do this Upasana, do Nishkamya Karma Yoga. If you are not fit to do this, merely remember the Name of God (Nama Smarana of Hari or Rama). If you are unfit to do this even, give up this physical body quickly. Pray to God and get another good birth.

52. Instructions to Sadhakas

516. It is easier to preach twenty than to follow one of the twenty dictates. Example is better than precept. A Sadhu or a Sannyasin must be a living embodiment of his teachings. Sri Rama Krishna Paramahamsa was an embodiment of Vedas and religious truths.

517. When you reach thirty you become settled in your thoughts. Power of judgment manifests. Young boys have no power of discernment. They roam about hither and thither. They have restless minds and restless Indriyas. Wavering and wandering characterise their nature.

518. Unless and until you destroy your self-assertive Rajasic nature, you will not be benefited by the teachings of your Guru.

519. Siddhis (psychic powers) cannot stand as an obstacle to a Jnani. They bring downfall to aspirants. They are in Maya. These are nothing when compared to Jnana. You will have to shun them. They are like dreams.

520. A Sadhaka should not be proud of his Bahiranga Tapas (external show of his Tapascharya). He must be sincere. Tapas is not for pompous advertisement. A Sadhu is proud of his practice in living on air for ten days. Even serpents live on air for days and months. Another Sadhu boasts that he can stand in cold water for ten hours. Fishes live ever in water. They should also get Moksha. Another Sadhu brags that he has lived alone

for eighty two years in a cave. Even birds and wild animals live in caves all their life!

521. Where your treasure is, there will be your mind and heart also. How can you concentrate your mind upon God? Money is your enemy. It is a great distractor of mind. Seek spiritual wealth which can hardly be stolen by thieves.

522. Money, women, disciples, Ashram, fame are the five enemies of a Sannyasin. Those who are saved from these five enemies make further spiritual progress.

523. You have a complex mind and heart with craftiness, deceit, roguery, diplomacy, double-dealing and hypocrisy. Be simple. The divine eye will be opened.

524. Forgiveness is the ornament of a sage. Anger is the passion of fools. Mercy is the might of the righteous. Viveka is the weapon of the aspirants. Vairagya is the armour of the Mumukshus.

525. Though you are surrounded by various temptations and attractions in this world, yet you must be above them. There lies your strength. There lies the true renunciation.

526. Forbearance, Mauna, meditation on Atman, living in solitude, living on alms, Tyaga, Vairagya, Viveka, gentleness, absence of greed, self-restraint, Brahmacharya, speaking truth, study of Upanishads, Pranava Japa, Atma Vichar are the Dharmas of Sannyasins.

53. How to Develop Virtues—II

527. Morality has Vedanta as its basis. That is the reason why in the Bible it is said, "Thou shalt love thy neighbour as thyself." The Upanishad says, "Thy neighbour is in truth thy very self, and what separates you from him is mere illusion."

528. Follow the injunctions of the Vedas. Walk in the path of Dharma. Do virtuous actions. Develop Sattvic virtues as Kshama (forgiveness), *Vinayam*, *Namrata* (humility), *Karuna* (mercy), etc. Shun lust, hatred, Moha, egoism. Develop Viveka, Sama (serenity of mind by eradication of Vasanas). Possess true knowledge of God. Care not for anything in this world or heaven.

529. An aspirant should develop these virtues viz., *Daya* (mercy), *Dhriti* (patience), *Santosha* (contentment) and *Vairagya* to a considerable degree.

530. Life is happiness through freedom of thought and act for each and all and it can be made possible for all through mutual co-operation and love. Love is a great leveller. There is no power greater than love. God is love.

531. Cultivate the spirit of love and humility and the Divine compassion and tenderness which filled the hearts of Lord Buddha and Lord Jesus.

532. The man with carnal desire can never have peace of mind. The proud and covetous are always restless.

533. A proud and egoistic rich man becomes extremely irritated in small and trifling things. He becomes furious when he is confronted with any opposition. But a humble spiritual man who has withdrawn himself from all outward objects, who lives in the spirit or Atman and who has killed his egoism, stands unruffled even though he is insulted, beaten and persecuted. He has got spiritual strength and so he stands always as firm as a mountain.

534. Who can command? He who knows how to obey. Who can lead? He who has the Divine Light. A blind man cannot lead a blind man. Who can subdue others? He who has subdued his own mind and Indriyas.

535. How can one enjoy continual peace when his heart is filled with jealousy and frequent indignation? Blessed are the humble, for they enjoy always peace of mind.

536. If you remember always death, if you remember that life is transient like a bubble, like the flash of lightning, quarrels will terminate. You can control anger.

537. Even in Svarga there are Doshas. As soon as the time allotted for enjoyment is over, you will have to come down again to Mrityu Loka, this world of death. Further even in Svarga there are Dvesha and jealousy. So long as there is jealousy (*Irshya*) you cannot have peace of mind.

538. The heart of worldlings is hardened by natural self-love, cruel actions, anger, jealousy and greed. The heart must be softened by continued sympathetic service, mercy, deeds of righteousness, affection, self-denial, charity, generosity, etc.

539. When any evil thought arises in your mind, put it down with effort. Also prevent any bad thoughts from arising in your mind. Develop good qualities. Do good to others. Increase your good qualities. Increase your good actions. You can soon attain Mukti.

540. Good conduct brings in fame, longevity, wealth and happiness. It eventually leads to Moksha.

541. Righteousness is eternal. Do not leave the path of righteousness even if your life is in danger. Do not leave righteousness (purification and control of the mind) for the sake of some material gain or on account of the Indriyas.

542. In this world those who have really transmuted their lower nature, are very, very rare. Erudite scholars are plenty.

543. One can hardly attain perfection without purity of motive even if he gives in charity everything he has and does worship, Yajna, Tapas and Yogic practices.

544. An angry man will talk and do anything he likes. He has no control over his actions and speech.

545. Sri Shiva Narayan, B.A., L.T., of Sanatana Dharma College, Kanpur, is an ideal householder. He is a mental Sannyasin. He is a strict Brahmacharin though he lives with his Dharma Patni. He leads an ideal life. He is a Divine man. He sings, "Raghupati Raghava Raja Ram" beautifully while he spins the thread. He is a man of great self-reliance. He preaches by example. He himself opens the doors, cleans the plates and vessels and carries the things on his shoulders. He is an embodiment of humility. May the Divine flame grow brighter in him!

546. The cause for restlessness of mind is jealousy. Back-biting, tale-bearing, vilification, scandal-mongering, mischief-mongering, etc., take origin in jealousy. Therefore be cau-

tious. Destroy the jealousy Vritti by identifying yourself with the Atman. A man of envy has no peace of mind even for a second. Talk little. Live alone. You can conquer jealousy by these two methods. Develop the virtue magnanimity. Jealousy will die by itself. A jealous person is mean and petty-minded.

547. Watch the mind. Destroy all bad thoughts. Develop right thinking. Then only you will have bliss.

548. If you are sincere and struggle hard, and if you have got a careful eye over your defects, they are sure to vanish sooner or later. Destroy the impurities one by one, little by little.

549. Return good immediately for evil and punish the evil-doer with shame.

550. Desire, fear and anger co-exist. If there is anger, you can rightly infer that there must be desire and fear also. Anger is a modification of desire. Fear is an old-standing associate of desire.

551. To bear heat and cold is more difficult than getting rid of *Maana* and *Apamaana*, respect and disrespect. To bear hunger is still more difficult than bearing heat and cold. To control thirst is still more difficult than to control hunger. To get rid of jealousy is still more difficult than getting rid of *Maana* and *Apamaana*. Even advanced Yogins become slaves of jealousy. Their hearts burn when they see other persons who are also established in Prathishta (reputation). To get rid of Prathishta and Keerthi is most difficult of all. What is difficult for one becomes easy for another.

552. Have patience. Be still. Cherish high ideals. Have love, sympathy, understanding, with one another. Let your light shine.

553. Never grumble and blame others. Suffer in silence. Suffer for others. This will develop patience, Titiksha and will power.

554. If there is any good virtue in you, think that there is much more in others. This will infuse humility in you and check your haughtiness.

555. Learn the valuable art of winning the hearts of others through pure love, service and humility. You will become a great tamer of all minds.

556. Pride is one of the most dangerous weaknesses of man. It brings about his downfall. Pride is ignorance. The possession of merits, wealth, beauty, strength or intelligence intoxicates a man. It is deep-rooted also. It must be thoroughly eradicated by developing humility and Vichara.

557. Hatred does not cease by hatred. Hatred ceases by love. Love is a potent remedy to destroy the disease, hatred.

558. If you remember always death, if you remember that life is transient like a bubble, like the flash of lightning, all disputes, quarrels will terminate. You can control anger, jealousy and other vicious qualities.

559. There is a great Mahatma now in Rishikesh. His name is Avadooth Kesavanandji. Avadooth is a Sannyasi who keeps no vessel or cloth. Some are naked. Some wear Kaupeen only. He is a great Titikshu (one who has great power of endurance). He is aged 65. He stands in the hot sun in summer. He remains for a long time in the Ganga even in winter. Titiksha is a great asset for a Sadhaka.

54. Benefits of Mauna

560. Mauna helps concentration. It brings peace. Vak Indriya (organ of speech) is a great distractor of the mind.

561. The vow of silence, Mauna, is a sure means for getting peace. It will give you power. You will have control over emotions, impulses and anger.

562. When you observe Mauna, the mind will be talking to itself or to some other person silently. Watch the mind carefully. Silence the mind also.

563. Mauna is death for a worldly man. It is life for an ascetic. Talking is life for a worldly man. It is death for an ascetic. An ascetic and a worldly man move in diametrically opposite poles.

55. Seclusion

564. An earnest aspirant with Vairagya only likes solitude for his contemplative purposes. If you put a Kami Purusha (a lustful man or a man full of worldly desires of various sorts) in a solitary place he will feel like fish out of water. He will not like it. So long as he remains there, he will entertain bestial thoughts.

565. If you can spend a month in solitude, you will enjoy it like anything. You will be alone with the Immortal Friend, the Indweller of your heart. When you are in seclusion, cut off all connections with everybody at least for a short period. Do not write letters. Get absorbed in Divine flame. Drink deep the nectar. What a blessed life it is to dwell in unison with the universal life wherein there is neither East nor West, neither hunger nor thirst, neither grief nor sorrow, neither day nor night! Now sing *Kevaloham*, *Kevaloham* (I am alone), *Sivoham*, *Sivoham* (I am Siva).

56. Satsanga

566. Satsanga helps a long way in the attainment of Moksha. There is no other way. It thoroughly overhauls the mind and changes its current of Rajasic nature. It removes the old Vishaya Samskaras and fills the mind with Sattvic Samskaras. It destroys the Adhyatmic, Adhibhautic and Adhidaivic Taapa and cools the Antahkarana. It destroys Moha. If you have Satsanga, you need not go to any Tirthas. Triveni is already there.

57. Brahmacharya

567. Lust is the greatest enemy on earth. It devours a man. A great deal of depression follows copulation. You have to exert yourself a lot in earning money to please your wife and satisfy her wants and luxuries. You commit various sorts of sins in acquiring money. You mentally share her pains and sorrows, and the pains and miseries of your children as well. You forget God and become an atheist. Your Buddhi gets spoiled. It becomes impure. As you are a lustful man, you will have to suffer in hell. On account of heavy loss of seminal fluid you will suffer from various diseases, depression, weakness and loss of vitality.

You will have an early death. Longevity will be unknown to you. As two minds cannot agree, there will always be quarrel in the house between husband and wife. Therefore become an Akhanda Brahmachari or Naishtika Brahmachari. Free yourself from all the miseries. Purify, concentrate, meditate and realise the Self. Rest in Eternal Peace and Infinite Bliss.

568. This body is the source of all pains. Hunger is the worst of all diseases. There is no fire like lust. Santosha is the highest of all virtues.

569. A Brahmachari should attempt hard in getting established in absolute purity. There are eight limbs or Angas of Brahmacharya. There are 8 kinds of breaks, so to say, in the current of unbroken celibacy. You must avoid these 8 interruptions with great care: (1) *Darshan*—Looking at a girl or lady with a lustful heart. (2) *Sparshan*—A desire to touch her or to be near her. (3) *Keli*—Playing with her and joking and talking. (4) *Kirtan*—Praising her qualities, beauty, etc., to your friends. (5) *Guhya bhashan*—Talking to her privately. (6) *Sankalpa*—Thinking of a lady or remembering her. (7) *Adhyavasyam*—Strong determination to have a carnal knowledge. (8) *Kriyaniviritti*—Actual sexual enjoyment.

570. Even fire is not so dangerous as the red-hot iron which comes in contact with fire. You can even handle the fire. Those who smoke touch the sparks with their fingers without being affected. You cannot touch the red-hot iron. Even so the company of a worldly-minded person who moves with a woman is far more dangerous than the company of a woman.

58. Nishkamya Karma

571. The central teaching of the Gita is Self-realisation in and through the world. The same thing is preached by Sri Vasishthaji to Sri Rama. To serve humanity, God in manifestation and to think of God, living in the world amidst various activities is far superior to a life of seclusion in a cave. You will become a real hero indeed through service.

572. "Doing verily works in this world one should wish to live a hundred years. If you live then as a man, deeds will not cling

to you. There is no other way than this,"—Isha Upanishad. This is Karma Nishta presented for those who are not able to become Sannyasis. The first verse teaches Vairagya or indifference to all worldly objects and inculcates Jnana Nishta to the Sannyasi who always fixes his mind in Atman by renouncing the three-fold desires of progeny, wealth and fame.

573. Remain unattached in the world like the cowherd or the *Ayah* (maid servant) who looks after the child in a rich man's house. The cowherd takes the cows to the pasture for grazing and in the evening simply hands them over to the proprietor. Nothing more than this. He is not affected even if ten cows die of foot and mouth diseases. The *Ayah* also fondles the child, nurses the child and moves with the child all the twenty-four hours. But when the time of separation comes in, when she leaves the service, she is not affected by the separation.

574. When the cow grazes in the fields it always remembers the calf. Even so you should work in the world and discharge various duties of life and at the same time remember God also. Give the mind to God and the hands to work. Then you will be liberated. You will be free from birth and death and get the highest bliss. There is no doubt of this.

575. Worship God in the poor and the sick. Service of the poor and sick is worship of God. Destroy *Ghrina* (disgust and loathing) and fear when you serve sick persons. You will get Chitta Suddhi quickly. Service of the poor and the sick is a powerful remedy to bring about purification of the mind. It is a well-tried specific. Get a cheap homoeopathic box and some twelve tissue remedies. Start treatment. This system is very easy. They give you a book of instructions also, a book on Bio-chemistry. Advocate Mansha Ram, Sri Ram Lal, Advocate Umashankar are all treating the poor, sick persons. Why not you also, my dear readers? Acquire the virtues and get Moksha quickly, now and here.

576. "When thou doest alms, let not thy left hand know what thy right hand does."—St. Matthew—6-3.

577. Begging for the *Loka Sangraha* (solidarity of the world) without any selfish motive is no begging at all. It is pure Yoga for

spiritual uplift. There is no spirit of begging there. Remember this.

578. You cannot deny pain or wipe away all pain in the world. You can rise above pain by recognising your Self. You can take pain as unreal.

579. A real sincere Karma-yogin who is plodding in the line for 6 or 7 years can at once feel his purity, selflessness, inner joy, inner peace, inner strength, inner spiritual growth, a peculiar Ananda from satisfaction, a feeling of his nearness to God, occasional flashes or glimpses of Divine Light during Sattvic moments, a pleasurable feeling of having justified the Divine command in the grand plan or scheme.

580. People do not want to remove Mala (impurity) by selfless service and Vikshepa by Upasana. They think that service and Bhakti are nothing. They at once jump to open the Kundalini and raise the Brahmakara Vritti. They will only break down their legs. Serve and worship. Jnana and Yoga will come by itself. Kundalini will be awakened by itself.

581. In the neophytes in the path of Karma Yoga the idea of the separate worker (*Aham Karta or Kartritva Abhimana*, idea of agency) may be strong. You will feel that you are doing all the works. In the course of time when the heart becomes purer and purer, you will actually feel that some higher power (God) is working through you and that your body and mind are only *Nimitta* (instruments) in His hands.

582. These are the 5 difficulties that a man of Chitta Suddhi has to face when he does Karma in the world even after the attainment of purity of heart: (1) Vairagya wanes by contact with *Vishaya*. Downfall comes in. (2) Reality of the world creeps in. (3) *Smarana* (remembrance) of Brahman vanishes. (4) You cannot keep up the *Brahmakaravritti* (thought of Brahman) for a long time owing to *Vikshepa* (distraction). (5) During work *Dvaita Bhava* (idea of duality) and *Triputi* (the triad of seer, sight and seen) come in. You cannot be established in *Advaita Nishta*.

59. Vairagya—Dispassion

583. The world is as unreal as a shadow, bubble or froth. Why do you run after the toys of name and fame?

584. How uncertain is sensual life in this illusory world! How transitory and fleeting is sensual pleasure! Mark how many thousands of people were carried away in the recent earth-quakes at Bihar and Quetta. How many houses were destroyed! This is Adhidaivic Taapa. Yet people want to build bungalows in Simla and Mussoorie and attain immortality there. How foolish they are! Self-deluded souls! Pitiable is their lot! I pray for them. They are worms only as they want to revel in filth. May God bestow on them Vairagya, Viveka and Bhakti!

585. The Vairagya that comes momentarily after such accidents as the loss of some dearly beloved relative or wealth is known as Karana Vairagya. It will not help much in one's spiritual progress. The mind will be simply waiting to catch hold of the sensual objects when an opportunity comes.

586. Vairagya, born of discrimination is the premonitory symptom of spiritual development. It will help the aspirant in his spiritual uplift.

587. If you develop Vairagya, if you subdue your Indriyas and shun the enjoyments and pleasures of this world as dung, poison, as they are mixed with pain, sin, fear, craving, miseries, disease, old age and death, nothing can tempt you in this world. You will have eternal peace and infinite bliss. You will have no attraction for women and other earthly objects. Lust cannot take hold of you.

588. The body is the source of great miseries. It is full of impurities. It brings disrespect, censure, etc. It passes away without a moment's notice. It is subject to diseases, decay and old age. Give up Moha for the body. Think of Atman which is eternal, pure, and all-pervading.

589. If you get Vairagya that is the sign of Chitta-Suddhi.

590. The things that used to afford you delight before, give you displeasure now. That is the sign of Vairagya.

591. The shadow of clouds, the friendship with a fool, the beauty of youth, wealth, all last only for a short time.

592. Vairagya (dispassion, indifference, non-attachment), is of two kinds viz., (1) Karana Vairagya on account of some miseries; (2) Viveka-Purvaka Vairagya on account of discrimination between real and unreal. The mind of a man who has got the former type of Vairagya is simply waiting for a chance to get back the things that are given up. As soon as the first opportunity occurs, the man gets a downfall and goes back to his former state. Vishaya does havoc in him with vengeance and redoubled force from reaction. But the other man who has given up the objects on account of Viveka, on account of illusory nature of object, will have spiritual advancement. He will not have a downfall.

593. The physical body appears only in the present. A thing that has neither past nor future must be considered as non-existent in the present also. If you think over deeply with Suddha Buddhi, you will find Atyanta Abhav (complete non-existence) for the world.

594. This body which is full of impurities, urine, faecal matter, pus, etc., is perishable. It is like froth or bubble or mirage. It is despised by your enemies. It remains like a useless log of wood on the ground when Prana leaves this body. It is the cause for pain and suffering. It is your enemy. You should treat this body with contempt as dung. Why should you cling to it (*Abhinivesha*) and worship it with scents, powders and flowers? Do not be silly and foolish in adoring it with fine silks and ornaments. It is dire Ajnana only.

595. "Nothing on this earth belongs to me. This body even is not mine." This is wisdom. "He is my son. She is my daughter. She is my wife. That bungalow is mine. That garden is mine. I am rich. I am a Kshatriya. I am a Brahmin. I am lean. I am fat." This is foolishness of an extreme type. This physical body is the property of fishes, jackals and vultures. How can you call this as yours?

596. Application of soap to the body, oil to the hair, powder to the face, looking at the mirror very often, wearing rings on the

fingers, will intensify Moha for the body or the Deha-Adhyasa. Therefore, give up all these things ruthlessly.

597. Will your son or daughter, or friend or relative help you when you are about to die? Have you got one sincere, unselfish friend in this world? All are selfish. There is no pure Love. But that Lord, your real Friend of friends, Father of fathers, who dwells in your heart will never forsake you, though you forget Him. Adore in silence that God of gods, Divinity of Divinities, Highest of the Highest. May He bless us with His love, wisdom, power and peace! Om!!

598. Narayana Upanishad says, "In the beginning these two roads were laid, the road through Karma and Sannyasa. The latter consists in the renunciation of the three-fold desire (son, wealth and fame). Of these the road through Sannyasa is preferable." The Taittireeya Upanishad also says: "Renunciation (*Tyaga*) certainly is to be preferred."

599. Mere outward giving up of things is nothing. It is not real renunciation. Real Tyaga or Sannyasa consists in absolute renunciation of all Vasanas and destruction of the heart-knot (ignorance), the Chit-jada-granthi.

600. What is to be renounced is that Bheda Buddhi which says: "I am superior to that man. I am the body," and the *Kartritva Abhimana* which thinks, "I am the doer." There is no use in your renouncing your home, wife and children if you don't renounce Bheda Buddhi.

601. You must destroy Moha for the body, children, money, house and property, and then get that Parama Pada, the state of immortality from which you will never return.

602. Kamala and Krishna were building castles in the air one night when they were sleeping in a raised bed-stead. Kamala asked the husband: "How will you manage for the sleeping place of our son, if I get a child?" Krishna replied: "I will make room in this very wooden cot itself." He moved some inches away from his wife. She again asked, "What will you do if I beget a second son?" Krishna answered: "I will again make room in this cot itself." He moved actually a few inches further to the edge of the cot. Kamala again asked: "My dear husband,

what will you do if I get a third son?" The husband said: "I will give him room in this very cot." While he was moving to the very end of the cot he tumbled down and fractured his left leg. Krishna's neighbour came and asked him: "What is the matter with your leg?" Krishna said: "I broke my leg on account of my false son." Such is the case with the people of the world also. They suffer on account of *Mithya Abhimana* (false egoism) and *Mithya Sambandha* (false relationship).

603. He cannot be regarded to have renounced the world altogether who has merely withdrawn himself from worldly possessions. But he, who, living in actual contact with the world finds out its faults, who is freed from every passion and whose soul depends on nothing, may be said to have truly renounced the world. Read the story of Raja Sikhidhvaja and Queen Chudala in Yoga Vasishtha.

604. The spirit cometh and goeth. Therefore you will have to be careful always in nourishing and protecting your spiritual Samskaras with burning Vairagya, intense and constant Sadhana and burning Mumukshutva. Increase your good Samskaras. Develop them. Multiply them.

605. Beware of Maya's charms. Behind the sweet smile there is frown. Behind sweet words, there is harshness. Behind the thick jungles, there are snakes and tigers. Behind sugar, there is diabetes. Behind meat there is *albuminuria*. Behind the rosy lips, there are the disease-germs, pneumococcus, Tubercle Bacilli that produce Phthisis, Spirochete Pallida that cause syphilis. If a small bit of the curly hair that attracts you is found in the cup of milk it produces immediate vomiting. Will you develop discrimination and Vairagya now and apply yourself diligently to Atma Vichar?

60. Yoga Sadhana

606. Desirelessness makes you pure. Desirelessness intensifies purity. A pure and subtle intellect only can comprehend profound, subtle, transcendental things. A mere subtle intellect, minus purity, cannot comprehend the depths of the Upanishads or Srutis, or the revelations of the wisdom portion of the Vedas.

607. A subtle intellect without purity also can understand to some extent deep, subtle things. The scientists and professors of philosophy have this power or faculty.

608. Sexual purity is the highest purity. Freedom from even sex attraction, sexual urge, sexual Chintan or sexual thoughts is needed.

609. The urge to hear and see, the impulse that goads or prompts you to hear and see, the objectifying or externalising power of the mind must be destroyed. Then only can you have concentration and peace. This is a difficult Sadhana, indeed. But you will have to do it if you wish to attain eternal bliss and immortality.

610. You will have to give the mind some more beautiful things to see, some more pleasant sounds to hear. The picture of the Lord, the Beauty of beauties and the Kirtan Dhvanis, which are the most powerful and sweet sounds, can replace worldly objects and worldly sounds and music.

611. The desire to see and hear is very, very strong in every man. This is a great distractor of the mind.

612. Intense dispassion, strong discrimination, intense effort, regular meditation can help you annihilate the urge or the impulse. Again and again the battle must be fought and won.

613. Those who live in seclusion and observe Mauna for a long time, without keeping up the balance will gradually lose the power of resistance. The power of resistance is a part and parcel of the power of endurance. Power of resistance is not the Rajasic, aggressive spirit of a worldly man or a soldier in battle. It is a Sattvic, divine power to conquer difficulties, hindrances, oppositions and assaults and push on doing good work for the welfare or solidarity of the world. A spiritual preacher or propagandist, a Sannyasin or a Yogi who works on the platform is in absolute need of this power of resistance in abundance. Sri Sankara, Lord Mohammed, Lord Jesus, Lord Buddha had this power to a very great extent. Power of resistance demands cultivation of patience, perseverance, courage, steadiness, cheerfulness and tenacity. Without possessing

good power of resistance, you cannot do much spiritual good to the world on a very large scale.

61. Prarabdha and Purushartha

614. Karma is of three kinds viz., virtuous, vicious and mixed. Through virtuous actions one gets the body of Devas. Through vicious actions one gets the body of animal, bird or tree. Through mixed Karma one gets human body.

615. The fruits of Karma are hidden (*Adrishta*). When you do an evil action, you do not feel anything. You think it is nothing. When you suffer, when you are in acute agony, when you are amidst a serious catastrophe or dire calamity, you repeat: "O Lord, I have done a heinous crime in my last birth. I am reaping the fruit of it now." You are actually seeing the fruits of a bad Karma which were invisible till now. Always do good actions. Watch daily and find out everyday how many good actions you have done.

616. When you perform any action it leaves a residue (*Samskara*) in the Chitta (sub-conscious mind). This Samskara will bring about the fruits in future births. Asamprajnata Samadhi will fry up totally the "operative residue of actions."

617. The effects of actions will begin only when their roots exist. The roots are egoism, Raga, desires, etc. If these roots are destroyed by knowledge, Viveka and Vichara, how can they produce fruits? Impossible.

618. One takes this physical body only to reap the fruits of his Karma.

619. Do not laugh at the defects, infirmities, miseries of others. You too will be placed in the same position after some time. Karma is mysterious. This body is the resultant product of Karma. Nobody knows the future.

620. Diseases are Karmic purgations. They are guests of this house—physical body. They are Agamapayi. They are sweet messengers from Mother Kaali.

621. The fruit of one virtuous action may have to be enjoyed not only in one birth but in different births.

622. When we say "actions are burnt by the fire of knowledge," it means that the actions are rendered incapable of producing their effects, just as the fried seeds are incapable of producing a plant.

623. There are two questions in philosophy which have no answers. They are: (1) The Why? and How? of this universe. (2) Free will versus necessity or Purushartha versus Prarabdha. Do not rack your brain on these points. It will be only wastage of mental energy. When you acquire Divine Wisdom or Brahma Jnana, these two questions will not torment you. You will find a solution then. Destroy Maya. Remove ignorance. Feel "Aham Brahma Asmi." Renounce the illusory names and forms.

624. There is Prarabdha for a Jnani also from the Dhrishti (view-point) of Ajnanins. From the view-point of a Jivanmukta (liberated *Mukta-Purusha*) there is neither Prarabdha nor the three bodies (physical, astral and causal), as he identifies himself with Brahman (Existence Absolute).

625. Who is the Bali (offering for sacrifice) for Prarabdha? Jnani. Even a Jnani has to enjoy the Prarabdha. What is the Bali for Purushartha? Prarabdha. Powerful Purushartha destroys Prarabdha.

626. Markandeya through Purushartha of an intense type fought against Yama, the God of Death and attained the State of Immortality. He became a Chiranjeevi through the Grace of Lord Siva.

627. Mark again how Purushartha works miracles. Visvamitra became a Raja Rishi and then a Brahma Rishi also through Purushartha. He even created a third world, Trisanku Svarga.

628. Sri Vasishthaji preaches Purushartha to Sri Rama throughout Yoga Vasishtha. Man is the master of his own destiny, because he himself has made out his destiny. Prarabdha is Purushartha of previous birth. Fatalism will lead to Tamas and inertia.

62. Hatha Yogic Kriyas

629. Take the photo of your father. Place it in front of you on the wall. Sit on a chair comfortably. Look at the picture steadily without winking till water comes from the eyes. This is Trataka, one of the Hatha Yogic Kriyas.

630. Then close the eyes and mentally visualise the picture.

631. During the process of Trataka, mark very, very carefully the characteristics of the nose, cheek, eyes, forehead, ears, hairs (curly or otherwise), hands, legs and belly. Note the peculiarities of the other parts of the body. Rotate your vision from feet to head and head to feet back again. This is one form of gross or concrete form of concentration and meditation. Do this for 5 minutes daily for 3 months. You will develop a certain degree of concentration.

632. Now meditate on the good qualities of your father viz., his sympathetic nature, his fearlessness, his power of endurance, his devotion to Lord Krishna, his spontaneous generosity, his balanced state of mind, etc. This is a form of Nirguna Dhyana. This is abstract meditation.

633. Take a *mal-mal* cloth 4 inches in breadth and 22 in length. Stitch the cloth at both ends. Wet it in water. Swallow a foot daily. After swallowing the whole cloth, catch hold of the end of the cloth with your teeth. Then slowly do Nauli. Then draw out the cloth slowly with both hands. You may get vomiting in the beginning. It will stop by itself after 2 or 3 days. Do the Kriya in the morning. After the Dhauti is over, drink a cup of milk. This is Vastra Dhauti.

634. Drink water through the mouth. Send it to the stomach. small intestines, and larger intestines and make it pass through the anus at once as in enema. This is termed Sankha Prakshalana Kriya in Hatha Yoga. Even the smoke of a cigarette can be passed through the anus. Brahmachari Shambunathji of Kishkinda does this. Yogi Trilinga Swami, of Benares was very clever in Sankha Prakshalana Kriya. Once some mischief-makers poured some lime water in his mouth. In a second he allowed it to gush through the anus like a stream. The help of Nauli and Basti Kriyas are needed in Sankha

Prakshalana. Practice will make a man perfect. There is no difficulty for earnest practitioners.

SECTION VI

63. What Is Bhakti?

635. Bhakti comes from the word "*Bhaj*" which means 'to be attached' or 'devoted to.' It is pure unselfish love mixed with reverence. It is intense devotion, attachment and affection towards God. It is pure love, Prem of the Lord. Earnestness and faith are incipient stages. They develop into Bhakti later on. True prayer is hunger and thirsting of the heart. It links the individual soul and God by the thread of Prem. Faith and Bhakti in Hari alone can bring salvation.

636. The great problem of human life is the freedom of the soul from the coil of mortality. This freedom can be achieved either through Raja Yoga or Bhakti Yoga or Jnana Yoga.

637. Men in their social and domestic relations develop love, Preethi, affection, Prem, admiration, reverence, awe and other sentiments. This cannot serve the purpose of life.

638. At home you wear a towel only. When you come out, you put on a collar, tie, coat, etc. Even so Nirguna Brahman is Nirvisesha (without attributes) when He is alone. When he manifests himself, he puts on these various illusory dresses of names and forms and becomes Saguna Brahman for the sake of pious meditation of Bhaktas. How kind He is! He is the ocean of mercy and love (Karuna Sagar).

639. God is *Atindriya* (beyond the reach of senses). He is *Avangmanogochara* (beyond the reach of speech and intellect). But He is *Dhyana gamya* (obtainable by meditation) and *Anubhava gamya* (can be realised by direct perception).

640. The Lord manifests Himself in a bodily shape made of Maya for the gratification of His worshippers, for the pious meditation of His Bhaktas. Hari incarnated as Krishna with 16 rays and Sri Rama also with 14 Kalas.

641. The advent of an Avatara, the incarnation of God upon earth, is a law of nature. It is the descent of God for the ascent

of man. An Avatara is a descent of the Divine ray from Hiranyagarbha (cosmic mind, cosmic Prana) or Isvara. Whenever there is a wide catastrophe on earth, whenever righteousness decays and unrighteousness prevails, God incarnates to vindicate the superiority of righteousness.

642. God has five functions to perform, viz., creation, preservation, destruction, veiling and Grace (*Shrishti, Stithi, Samhara, Tirodhana or Tirobhava* and *Anugraha*). Without His Grace you will not be freed from His world's Lila (sportings).

643. God is *Anadi* (beginningless). He is the source or origin for the universe. He is the destroyer of ignorance of men or darkness of Samsara. In Him, the wheel of Samsara revolves. Take refuge in Him. Utter with Bhava and sincerity, "Oh Hari! I surrender myself at Thy Lotus Feet. *Sriman Narayana Saranam Prapadye.*" You will then get descent of Hari's Grace.

644. Bhakti is a slow process. It is like the slow burning of any incense stick (*Agarbatti*). Jnana is like the sudden conflagration of a kerosene oil tank or a bundle of cotton or paper.

645. Who made the water hot beneath the ice to enable the fishes to live comfortably in the icy regions of the Himalayas? There is a display of intelligence in every inch of creation. Who gave intelligence to the cells of the body to secrete bile, milk and gastric juice from the blood? Who has combined four parts of inert nitrogen with the combustible oxygen? Who divided the seasons and the Ritus? At whose command does the sun rise punctually in the morning and set in the evening? Who clothed the fruits with skin to prevent contamination from outside?

646. Would you still remain a sceptic or an atheist? Fie on thee, O miserable wretch! Bow your head with meekness and sincerity at the Lotus Feet of the Intelligent Creator. You will get His Grace. Do not delay even a second to approach Him. Pray. Sing. Meditate.

647. A man worships God for getting a son, another for wealth, another for getting rid of a disease, another for getting an appointment. The worship is the same. Karma is the same. But the fruits differ according to the motive, Bhava. It is the motive that has to be taken into consideration. God gives fruits ac-

cording to motives. He judges a man's action through his motives. Hence he is styled as Sarva Sakshi.

648. In the case of Kaalidas the veil of ignorance was removed through the Grace of Goddess Kaali. In the case of Valmiki the veil was removed by his own self-efforts. Kaalidas too must have exerted much in his previous birth. God's Grace comes only upon deserving persons who have done virtuous actions. Tapas can do anything. It can destroy the evil effects of vicious actions. It can remove the veil of ignorance. It can thin out Indriyas. It can purify Mala (impurities) of the mind. It can lead to Samadhi.

649. Though Mother Kaali puts on a dreadful appearance with protruding tongue, garland of skulls on Her neck and a dark body besmeared with blood, yet She is full of love and mercy. Regeneration can only come after destruction. She represents the destructive aspect. When the degenerated physical body becomes unfit for further evolution, She destroys it and gives you a fresh, vigorous, healthy, physical body for further spiritual evolution. How kind She is! Repeat *Om Kling Kaalikayai Namah*, and have Her Grace and Darshan now.

650. Swami Narayan is a very good Mahatma. He was living in Swarg Ashram some time back. He was my neighbour. He now lives in Brindavan. He wears a gunny-bag Kaupeen. He keeps only a time-piece and Hamsa Danda (*Asha*)—the Yogi's stick. He is a Bhakta of Lord Narayana. He always utters Narayana—Narayana. He is full of love, devotion and Vairagya. Darshan of such Mahatmas inspires thousands and induces Vairagya in the minds of visitors.

651. Sometimes the Bhakta in the agony of desolation calls his Lord's Name, using with contempt—such epithets as: "cruel, heartless, wearer of skulls on neck, drinker of intoxicants, dweller in the crematorium, art Thou living or dead?" etc.

652. The Bhakta of lower Bhakti has symbols and rituals. He does ceremonies. He worships images. He visits temples. He does Pooja with flowers, incense, sandal, Arghya and Naivedya. He disciplines his mind by practising Ahimsa, Truth, Brahmacharya, charity, service, etc.

653. If you pour water at the root of the tree, the whole tree is nourished. The whole tree is satisfied. Even so, if you do Bhajan and if you satisfy God, the whole world will be satisfied, because the whole world is a manifestation of God. It is not apart from God.

654. If you are attached to a finite perishable object as wife or son, you become miserable, when your wife or son dies. But if you are attached to the Lotus Feet of the Lord, you get eternal and infinite bliss and peace. Bhakti, therefore, aspires to something imperishable and infinite.

655. Manufacturing chemists pompously advertise in various Magazines about their specialities and give free samples to create interest in the people. Even so, Bhagavatas who have realised Bhagavan, should preach about Nama Mahima (Glory of the Name of God), should do Katha and Kirtan to create interest in the people. The individual soul experiences faint glimpses of God through the inspiration and grace of realised Bhaktas. Then one forgets and forsakes everything else and dedicates the whole life to contemplation and the service of God and Bhaktas.

656. He who has Bhakti for God is a real Brahmin. That Brahmin who is devoid of Bhakti is a genuine Chandala though he may have a *Choti* (tuft of hair) and a holy thread.

64. Apara and Para Bhakti

657. Bhakti is of two kinds, viz., the lower kind or Apara Bhakti and the higher kind or Para Bhakti. The nine modes of worship, Sravan, Kirtan, Smaran, etc.. belong to Apara Bhakti. It is otherwise known as Gauna Bhakti. It is a stepping stone to Para Bhakti. The lower Bhakti culminates eventually in Para Bhakti.

658. The Bhakta of the Apara type has his own chosen ideal. He has exclusive love and attachment to his own ideal. He has no large heart. He despises the ideal of others.

659. A devotee of Lord Vishnu dislikes a devotee of Lord Siva and *vice versa*. In one temple there was a combined Murti of Hari Hara. A devotee of Hari went to the temple and offered

incense to the Deity. He thought that the fumes might enter the nostrils of Lord Siva and so he plugged the nostrils of Siva with cotton. A Bhakta of Siva entered the temple and offered incense. He similarly plugged the nostrils of Lord Hari with cotton, to prevent the fumes from entering Hari's nostrils. Both were petty-minded Bhaktas of the Apara type of Bhakti. They were not aware of the fact that "*Vishnasya Hridayam Siva, Sivasya Hridayam Vishnu.*" "The heart of Vishnu is Siva and the heart of Siva is Vishnu." Remember also that the heart of Siva is Krishna and the heart of Krishna is Siva.

660. A devotee of Para Bhakti sees his Lord everywhere and in everything. He has not got even the slightest dislike for any creature on this earth. He radiates abundant love to all. He has a large heart. He embraces all with love. For him, snake, disease and pain are sweet messengers from God. He welcomes them with love. He has no other thoughts save thoughts of God. When oil is poured from one vessel to another vessel, there is one continuous stream. Even so in Para Bhakti or supreme love, the devotee has unbroken thought-current of God and God alone. Just as an unbroken, continuous sound vibrates when the bell is rung, so also an unbroken, continuous thought-current of God only flows from the mind of a devotee of Para Bhakti.

661. Sri Rama's Ishta Devata was Lord Siva. So a Bhakta of Rama should repeat OM Namah Sivaya, the Mantra of Lord Siva, for six months in the beginning. He can have Rama's Darshan quickly.

662. There was a great saint in Benares. His Ishta Devata was Lord Siva. But he was having Rama's picture for worship. He used to repeat OM Namo Bhagavate Vaasudevaya, the Mantra of Lord Krishna. This appears very strange. But there is a great truth behind it. This gives instruction to us that we should see Siva in Rama and Krishna. A worshipper of Lord Krishna should see Krishna in Rama, Siva and Durga. Such a Bhakta is a real devotee with expanded heart. He will not become a narrow-minded orthodox sectarian.

663. The God-intoxicated Bhakta gives up all rituals and ceremonies. He is drunk with the wine of love. He is drinking

the nectar of Divine Prem. He is full of tears. He is ever looking at the sweet face of the Lord. When the Bhakta is in communion with the Lord all through day and night, what has he to do with beads, flowers, bells, Arghya, Naivedya, and all other modes of worship?

65. Bhava in Bhakti Yoga

There are five kinds of Bhava (mental attitude). Select any Bhava that suits your temperament and develop it gradually to a maximum degree.

664. *Santa Bhava*: Sannyasi Bhaktas have this Bhava. This is not emotional. He does not exhibit much emotions. He cannot dance and weep and yet his heart is full of intense devotion.

665. *Madhurya Bhava*: The Bhakta entertains the idea of lover and beloved. He regards himself as the beloved of Rama or Krishna. In Brindavan, Mathura and Nadiad, you will find a large number of Bhaktas, with Madhura Bhava. This is also known as Kanta Bhava.

666. *Vatsalya Bhava*: Here the devotee takes Lord Krishna as his son, a boy of 10 years. The attractive feature of this Bhava is that the devotee gets rid of all fears, as he is the father of Krishna and destroys all kinds of selfish motives, as he cannot expect anything from his small son. Followers of Vallabhacharya entertain this Bhava.

667. *Dasya Bhava*: In this Bhava the devotee thinks that he is the servant of Lord Krishna or Rama. Sri Hanuman had this Bhava. In Ayodhya vast majority of persons have this Bhava.

668. *Sakhya Bhava*: The Bhakta thinks the Lord as his friend. This Bhava demands purity, boldness, understanding and courage. When Bhakti develops and matures, this Bhava comes by itself. Ordinary people will find it difficult. There is equality in this Bhava between the worshipper and worshipped. Respect and honour give place to a sense of equality. Arjuna had this Bhava and moved freely with Sri Krishna. He played with Lord Krishna. He threw his arms around the neck and embraced Him. He had fun, frolic and sports with Him. Sakhya Bhava is a mild type of Vedantic meditation. It will culminate in

identity. Then the devotee says: "Gopaloham—I am Gopala," which corresponds to "Aham Brahma Asmi;" "Sivoham;" or "Soham"—"I am Brahman; I am Siva; I am He."

66. Nishkamya Bhakti

669. Nishkamya Bhakti is very, very rare. Only Prahlada had this kind of Bhakti. There is no bargaining or motive in this variety. It is love for love's sake. It is love without attachment. But Sakamya Bhakti (devotion with expectation of wealth, son, honour, removal of disease or distress) can be transmuted as Nishkamya Bhakti in the long run. Dhruva had Sakamya Bhakti. He wanted kingdom. When he saw Lord Narayana face to face his Sakamya Bhakti became converted into Nishkamya. All desires melted. What more does a man want when he gets Nitya Tripti (eternal satisfaction) and Parama Ananda! The qualifications for attainment of Bhakti are a pure loving heart, faith, innocence, simplicity, Brahmacharya, truthfulness and indifference to sensual enjoyments.

670. *Na dhanam na janam, na sundareem kavitam na Jagadheesa kamye, mama janmane janmanesvare, bhavatad bhaktir ahaituki tvayee*—"I crave not for money, nor for men, nor for a beautiful woman; nor for poetic genius, O Lord of the world; in every birth of mine let spontaneous devotion grow in me towards Thee, my Lord."

67. Para Bhakti

671. Meditation on Saguna Murti (concrete form of the Lord) culminates in Nirguna Brahmic realisation. The form vanishes and the meditator becomes identical with absolute consciousness.

672. Just as you see wood alone at the back of the chair, stool, table, bench, stick, etc., see Antaratma, Avyakta (hidden) Krishna alone in a flower, tree, fruit, tumbler and all objects. See the Lord in every face, in everything, in every motion, in sentiments, emotions, feelings, in all vibrations of speech. This is called as Ananya Bhakti.

673. When you come across a beggar in rags, bow to him with folded hands. It is the image of the Lord. Ramakrishna

Paramahamsa prostrated before an outcaste girl and Pavhari Baba prostrated before a thief and offered all he had. A real devotee sees Krishna and Krishna alone in the whole world.

68. Obstacles in Bhakti Yoga

674. Lust, anger, greed, delusion, pride, jealousy, hatred, egoism, desire for power, name, fame, hypocrisy, wasting time, laziness, bad company, too much sleep, etc., are all obstacles in the path of devotion.

675. Remove lust by entertaining pure thoughts; anger by love and forgiveness; greed by charity, integrity, honesty and disinterestedness; attachment by discrimination; pride by humility; jealousy by nobility and magnanimity; and hatred by love.

69. How to Develop Bhakti

676. Bhakti can be acquired and cultivated. Practice of the Navavidha Bhakti will infuse Bhakti. Constant Satsanga, Japa, prayer, meditation, Svadhyaya, Bhajan, service of Saints, Dana, Yatra, Vrata, etc., will develop Bhakti.

70. Navavidha Bhakti

(Nine Methods of Devotion)

677. 1. *Sravana* (hearing of the Lilas of God); 2. *Smarana* (remembering Him always); 3. *Kirtana* (singing His praise): 4. *Vandana* (prostrations—Namaskar); 5. *Archana* (offerings); 6. *Pada Sevana* (attendance); 7. *Sakhya* (friendship); 8. *Dasya* (service); and 9. *Atma Nivedana* (self-surrender).

678. Guru, Siva, Isvara, Brahman and Truth are one. Worship of the Guru in the physical form is the worship of Isvara or Brahman. Develop, therefore, intense Sraddha. Give up your arrogance and impertinence. Sit at the feet of your Guru inspired with Bhakti. He will transmit spirituality to you. His Grace will be on the Adhikarins who have done Purushartha. When once you have taken one as your Guru, you should never change, even if you get a man with greater developments and Siddhis.

679. Pray fervently like Prahlada. Sing His Name like Radha. Weep in solitude like Mira and Ramakrishna Paramahamsa on account of the separation from God. Do Kirtan like Gauranga. Sing Bhajan like Ramprasad of Bengal. Dance in divine ecstasy like Chaitanya Maha Prabhu and enter into Bhava Samadhi. Repeat His Name like Valmiki, Tukaram and Ramdas.

680. No man is absolutely bad. Remember that Lord Narayana Himself is acting the part of a rogue, thief and a prostitute, in the world's drama. This is His Lila. "*Lokavattu lila Kaivalyam.*" Remember "*Vaasudevah sarvam iti*" and "*Sarvam Vishnumayam Jagat.*" When you see a rogue, devotion will arise in your heart.

681. Pray from the bottom of your heart. Repeat His Stotras and hymns, like those in Ayodhya, Brindavan, Pandharpur and Mathura. Control the Indriyas. Eat simple food. Wear simple clothing. Lead a simple natural life. You will develop Bhakti soon.

682. Repeat "I am Thine. All is Thine. Thy Will be done." Throw all burden on Him and be at ease. Do not keep any desires for you. Destroy egoism completely by unconditioned, unreserved and ungrudging self-surrender to the Lord. If your surrender is total and sincere, there is free flow of Divine Grace.

683. Offer flowers, Arghya, Sandal paste, incense, camphor, fruits, milk, etc., for the Ishta Devata. Keep a ghee-lamp daily for full 24 hours (Akhanda Deepa). Whatever you have, offer to the deity and then take the Prasad. Remember the saints and draw inspiration. Serve the poor, sick and aged persons with Sraddha. Serve the Mahatmas. Hunt for Sadhus and Sannyasis with fruits in hand. Share with others whatever you possess.

684. Do not do Namaskar like drill. Prostrate before all with Bhava. Feel you are prostrating actually before Lord Narayana when you touch the feet of others. Do Sashtanga Namaskar always. The ordinary Laukika Namaskar is meaningless. Touch the feet of all, be he a Chandala, a Mohammedan or Christian.

This is an easy method for God-realisation. Prostrate before anybody who comes before you, be it a man, an ass or a dog, because the Lord is seated in the heart of all. Do it mentally before an ass, if you are afraid of public scandal. It removes egoism, infuses humility, produces *Samadarsatva* (equal vision), fills the heart with Bhakti, and eventually leads to the attainment of God-consciousness.

685. Believe in God and do the right. Have firm faith and remember that He is within you at every moment watching your movements. Have a keen desire for liberation.

686. God does not want precious presents. Many people spend millions of rupees in opening hospitals and Dharmasalas (feeding houses). But they do not give their heart.

687. By worshipping a *Pratima* (idol), Isvara is much pleased. The *Pratima* is made up of five elements. Five elements constitute the body of the Lord. The idol remains as an idol. But the worship goes to the Lord.

688. Combine all the love you cherish towards all worldly objects, wife, son, wealth, property, relatives, friends, and then apply this combined love towards God. You will realise Him in this very second.

689. You must have *Avyabhicharini* Bhakti (unstraying devotion). To love Krishna for 3 months, Rama for 4 months, Shakti for 6 months, Lord Siva for sometime is of no use. If you love Krishna, love Him alone till the end.

690. Even when you work, give your hands to work and the mind to God, like the harmonium player or typist who talks and plays at the same time. You will be able to do two things at a time by practice. You can train the mind that it can work with hands and remember God at the same time.

691. Mere right conduct is not in itself sufficient to bring about salvation. It must be leavened with Sraddha, Visvas and Bhakti. Right conduct and right living prepare the mind for the reception of God. The ground is well prepared through *Sadachar* (right conduct). The seed of Bhakti can be well sown in the heart of those who are of right conduct.

692. If you want to have Darshan of Lord Krishna, the holder of flute in hand, who is the Lord of Mathura and Brindavan, you will have to shed profuse tears in sincerity. You can hardly win Him by smiles. Read the life of Chaitanya Maha Prabhu. You will understand how he had wept bitterly for Darshan of Lord Hari. He used to roll himself in the dust with tears all over the body. That is Viraha Agni. That is real devotion. Have you got a heart now to weep for the Darshan of your Beloved? Do not cheat yourself. You cannot cheat Him, because He is witness of all your thoughts. If your heart is still hard, melt it through Japa, Kirtan, study of Bhagavata, Satsanga and service of Bhaktas. Do not delay even a single second. Do the Sadhana. Go to a lonely place and weep with sincerity. Weeping is one effective way to develop Bhakti. It must be genuine. It must come out of thirsting for God.

693. The banyan tree lives for 1,000 years. A fool also lives for 80 years. What is the use of living here for so many years like a donkey, eating the same kind of food, drinking the same drinks, talking the same rubbish, worldly talks without having devotion to God and knowledge of Atman or Highest Self that shines in the chamber of your heart? What a disgraceful life you all lead, O worldly-minded! Wake up! Do Japa. Recite the Name of the Lord at once 'Rama-Rama' or 'Namah Sivaya' 21,600 times, 200 Maalas (rosary). Praise His Name. Sing His holy Name. Lord Gauranga did this. Nityananda, disciple of Chaitanya Maha Prabhu repeated the Name of the Lord. Why not you do likewise?

694. On Sivaratri or Krishna Janmashtami days, observe vigil throughout the night. Give up water and food on those days (*nirjala, nirahara, nir-nidra*).

695. When you meditate on a Murti, you should not confine God to that particular Murti or Pratima alone. You should superimpose all the Divine attributes as Vyapaka, purity, perfection, etc., on the Pratima.

696. The world is like a mirage. You and I will pass away one of these days. There is no use of weeping for the death of your wife and relations. Let us weep for getting God. Let us have Viraha Agni. Weep more and more for God like Sri

Ramakrishna Paramahamsa. Let the pillow be drenched with the blessed tears of Divine Love. Blessed are they who weep for God, for they are pure in heart. They shall see God.

697. A bath in the Ganga removes sin when done with Sraddha. Moon cools the body and mind. Kalpavriksha removes poverty and gives whatever a man desires. Satsanga and Darshan of Mahatmas gives all these three plus Santi. A Mahatma is a living Tirtha. Ganga, Yamuna, Sarasvati, Godavari, Narmada, Sindhu, Kaveri flow at his sacred feet. If you feed one Jivanmukta even once, you have fed the whole world.

698. When you get a serious trouble or disease, you must at once thank God from the bottom of your heart. It is a blessing in disguise. A bad Karma is thereby purged out and you will evolve quickly. You can proceed now with safety, with a line-clear ticket in the spiritual path. Further, this suffering will augment your power of endurance, mercy and faith in God, and remove the lurking egoism.

699. Even a day well-spent in righteous actions, in Japa, meditation, prayer, Satsanga, Kirtan, concentration on Atman, recognition of the Divine Presence, Divine Glory and Isvara Chintan is better than a life of 100 years spent in idle talk, gambling, playing cards, promiscuous company and eating.

700. Fix the mind at the Feet of Lord Rama. Recognise His Spirit always manifesting through you in the unceasing flow of breath, in the throbbing of heart, in the glittering of the shining eyes which represent the windows of the Supreme Soul. Thus let your life and work expand more fully day by day.

71. Japa

701. Japa is the repetition of any Mantra or Name of God. It is an important Anga of Yoga. Tukaram, Dhruva, Prahlada, Valmiki, Ramakrishna, Gauranga and others, have attained salvation by uttering the Name of God. Why not you also cross this terrible Samsara Chakra by repeating His Name? This is an important Anga of Bhakti Yoga.

702. Repeat the Mantra at least 21,600 times daily, verbally (*Vaikhari*) for some time, in whisper (*Upansu*) for some time and mentally (*Manasic*) for some time. The mind wants variety. Repeat the Mantra prescribed by your Guru. The Mantra varies according to the deity (Murti).

703. You must increase the number of Japa from 200 to 500 Maalas (each Maala containing 108 beads). Just as you are keen in taking food daily, you must evince extreme keenness in doing Japa also. Death may come at any moment, without a second's notice. Prepare yourself to meet it with a smile uttering "Sri Ram, Sri Ram" and merging in Ram—in Eternal Bliss, in infinite Glory, Supreme Ananda and Self-knowledge.

704. Repeat the Mantra with absolute faith, Sraddha. Do it with *Antarika Prem* (love from the bottom of your heart) and *Anurag* (intense affection). You must feel intensely for the long separation from Him. Tears must flow profusely as you repeat His Name. When you do Japa, remember and feel that He is seated in the chamber of your heart in the Anahata Chakra.

705. A Yogi crosses the ocean of Samsara by his *'Chitta vritti nirodhah*,' controlling the modifications that arise in the mind; a Jnani by his *Brahmakaravritti* (by raising the pure thought of Infinity); and a Bhakta by doing Nama Smaran. The Name of the Lord has a very great power. It gives you eternal Bliss. It bestows on you immortality (*Amirtattvam*). Through its power you can have direct vision of the Lord. It brings you face to face with the Supreme Being and makes you realise your oneness with the Infinite and the whole world at large. What a wonderful, magnetic, electrifying influence that Name of the Lord possesses! Feel it, my dear friends, by chanting His Name and rolling the beads. One who does not do Smaran of Hari, is a Neecha (low born). The day spent without His Name is a mere waste.

706. Man cannot live by bread alone; but he can live alone by repeating the Name of the Lord.

707. If you utter the word 'excreta' or 'urine,' when your friend is taking his meals, he may at once vomit his food. If you think of "*Garam Pakoda*—hot Pakodas" your tongue will get

salivation. There is a Shakti in every word. When such is the case with ordinary words, what about the Name of God, Hari, Rama, Siva or Krishna? Repetition or thinking of His Name produces tremendous influence on the mind. It transforms the mental substance "Chitta", overhauls the vicious old Samskaras in the mind, transmutes the Asuric, diabolical nature and brings the devotee face to face with God. There is no doubt of this. Oh, sceptics and scientific atheists, wake up! Open your eyes. Chant His Name always. Sing. Do Kirtan.

708. It was by the glory of Rama Nama that the stones floated in water, and the bridge Setu over the sea was built by Sugriva and his companions at Rameswar. It was Rama Nama that cooled Prahlada, when he was thrown in conflagration of fire.

709. Any Name of the Lord is nectar. It is sweeter than sugarcandy. It gives immortality to Jivas. It is the essence of the Vedas. Amrita came out in days of yore during the process of churning the ocean by the Devas and Asuras. By churning the four Vedas the Name Rama—nectar came out to quench the three kinds of Taapa of ignorant Jivas. Drink it again and again by constant repetition, just as Valmiki did in days long gone by.

710. That bungalow or place in which no Hari Sankirtan or worship is done is a burial ground only, even though it is furnished with sofas, electric lights and electric fans, fine garden and other things.

711. Even simple mechanical repetition of a Mantra has got very great effect. It purifies the mind. It serves as a gate-keeper. It intimates to you that some other thoughts of the world have entered now. At once you try to drive those thoughts and make Smaran of the Mantra. Even during mechanical repetition a portion of the mind is there.

712. Silent repetition of God's Name Hari, OM or Sri Ram is a tremendous tonic and potent specific for all diseases. It should never be stopped even for a day under any circumstances. It is like food. It is a food. It is a spiritual food for hungry soul. Lord Jesus says: "You can hardly live on bread alone; but

you can live on the Name of God alone." You can drink and live on the nectar that flows during Japa and meditation.

713. Live alone at least for some hours daily. Sit alone. Do not mix. Go to a lonely place in a garden. Close the eyes. Repeat the Name of the Lord silently and mentally too with intense devotion.

714. Renounce everything. Live on alms. Live in seclusion. Repeat "Om Namo Narayanaya" 14 crores of times. This can be done within 4 years. Do one lakh of Japa daily. You can then see Hari face to face. Can you not undergo sufferings for a short period, when you can get the fruit of immortality, infinite peace and eternal happiness?

715. When allopathy, homeopathy, chromopathy, naturopathy, Ayurvedapathy and all other pathies fail to cure a disease, the Divine Namapathy alone can save you. Name of the Lord is a sovereign specific, a sheet anchor, an infallible panacea and cure for all diseases. It is an ideal or supreme "pick-me-up" in gloom and despair, in depression and sorrow, in the daily battle of life or the struggle for existence.

716. There is a mysterious power in the Name. There is an inscrutable Shakti in God's Name. All the divine potencies are hidden in the Lord's Name. It is the cream or quintessence of Chyavanprash, Makaradhwaja, almonds, Vasanta-Kusumakar, Svarna Bhasma or gold oxide. It is a mysterious, ineffable divine injection '1910194'.

717. You can take this medicine of Nama Japa yourself for curing any disease. You can administer this marvellous medicine to other patients also in your house and elsewhere. Sit by the side of the patient and repeat the Name of the Lord with sincere devotion and faith like Hari Om, Sri Ram, Om Namah Sivaya and sing His Names also "Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare." Pray for His mercy and Grace. All maladies and agonies will come to an end. Do the treatment of Nama Japa for at least two hours in the morning and evening. You will find the miraculous effect within a short time. Both doc-

tor and patient should have perfect faith in the Lord's Name, His mercy and Grace. The real doctor is only Lord Narayana.

718. Lord Dhanvantari, the physician of the three worlds (who expounded the Ayurvedic Medical Science) has himself declared: "By the medicine of the repetition of Achyuta, Ananta, Govinda, all diseases are cured. This is my definite and honest declaration." In all treatments Lord Narayana is the real doctor. You find that even the world's best doctors fail to cure a dying king. You might have also heard of many instances where patients ailing from the worst type of diseases are cured miraculously where even the ablest doctors have declared the case hopeless. This itself is clear proof that there is the Divine Hand behind all cures.

719. The Divine Name will eradicate the disease of birth and death and bestow on you Moksha, liberation or Immortality.

720. The son of a landlord in Meerut was seriously ailing. Doctors pronounced the case to be absolutely hopeless. Bhaktas took the case in their hands. They did continuous Kirtan day and night for seven days around the bed of the patient. The patient stood up and began to sing God's Name on the seventh day. He recovered completely. Such is the miraculous power of Sankirtan!

72. Self-Surrender

721. It is a grave mistake to think that God Himself will do even the surrender for you. It is preposterous to think like this. You will have to do yourself.

722. You must take a perfect, sincere, complete, absolute, unreserved, ungrumbling surrender to the Lord. Then only His Grace will descend on you. Then only you can do tremendous Sadhana. Prakriti Herself will take charge of your Sadhana, the care of your body, comforts, wants, etc. Then only you will jump in your spiritual practice from mile to mile, instead of from furlong to furlong.

723. Selfishness and surrender cannot exist side by side like light and darkness.

724. If your surrender to God is total and sincere, there is a free and continuous flow of the Divine Force into your inner being. You will actually feel that the Divine Shakti Herself does all Sadhana for you. Your responsibility and anxiety in doing Sadhana or spiritual practice will cease. She Herself will pour all Her powers into you. Sita or Radha will work through you freely. You will be at ease. Have perfect faith in Her Grace. Now repeat once more *Sita-Ram, Radha-Krishna*. Place your head at Her feet and be at ease like a child. Sleep once more in Her Cosmic lap and drink the nectar of immortality.

725. If you make partial surrender by keeping something for you, the Divine Grace will not come to you.

726. Do not mistake inertia and passivity for genuine self-surrender, Atma-nivedana or Saranagati.

727. Even during trials, disappointments and difficulties, you must have unshaken faith in God. Then only your self-surrender will be considered as true.

728. Some Bhaktas think that they have made a complete and true surrender. But they have their own ways sometimes and cherish some desires. They walk in their own egoistic ways. The surrender is insincere. They are not entitled for the descent of the Divine Grace.

SECTION VII

73. Mind and Its Mysteries

729. Prana is energy. Mind is the thinking Principle. It is the thought-producing machine.

730. Mind is superior to the Indriyas. Buddhi is superior or greater to mind. Will is superior to Buddhi. Will is *Atma-bal* or soul force. Atman is superior to will.

731. The mind of man is restless as the wind. It roams about in the midst of objects with lightning speed, liking some and disliking others revolving in ever changing moods. This mind is receiving diverse impressions from the outside world, through sense-channels, avenues or Indriyas.

732. There are two kinds of mind: Suddha Manas and Asuddha Manas. There are two kinds of Buddhi also—Vyavaharika Buddhi (or practical reason of Kant) and Pure Buddhi (pure reason of Kant). There are two kinds of Aham: Suddha Aham which identifies with Brahman (*Sat-chit-ananda*) and Asuddha Aham which identifies with the body. There are two kinds of Sankalpas (resolve): Suddha Sankalpa (thoughts of God) and Asuddha Sankalpa (thoughts of body and world).

733. The Asuddha Manas, the Vyavaharic Buddhi and the Asuddha Ahamkara all form a vicious circle. These three work in co-operation. The seed of the mind is Ahamkara. Mind is a bundle of thoughts. Of all thoughts, 'I' thought is the root thought. It is the thought also that emanates from the mind. Buddhi is the basis for Ahamkara. It is Buddhi that forces you to identify yourself with the physical body. Buddhi creates differences, Bheda, and Nana Bhava, the idea of many in the world.

734. The man who is not yet perfectly dead to himself, i.e., who has not yet killed his egoism, becomes irritable over trifling things. His mind is very easily upset. When anyone opposes him he becomes furious.

735. That man who is carnal can hardly withdraw himself altogether from earthly desires. He is always a prey to some kind of evil desires or other.

736. It is very difficult to wean the mind of a wordly-minded person from sensual objects. Even though he gets several knocks and blows from different corners, yet he will not shun earthly life. The strolling street-dog, though it is beaten with sticks and stones, will not leave its wanderings from door to door.

737. You can even extract oil out of sand, butter out of iron. But it is extremely difficult to turn the mind of a fool and wordly-minded person towards God.

738. An egoistic, covetous man can never have peace of mind. A poor humble man has a calm, tranquil mind.

739. The naked, half-famished, hungry Fakir whose mind is as pure as the running waters of the Ganga at Rishikesh in winter is the real King of kings. He is the Divine Majesty.

740. There are three Doshas, faults or defects in the mind viz., Mala, Vikshepa and Avarana.

741. Mala is impurity and sin. The impurities are *Kama*, *Krodha*, *Lobha*, etc. Sin is the impression of vicious actions that is left in the mind.

742. Vikshepa is tossing of the mind. It is oscillation of the mind (*Chanchalatvam*). The mind jumps from one object to another object, from one thing to another. It never rests in one place.

743. Vikshepa is removed by Upasana, Trataka, Pranayama, Japa, Pranava chanting and "*Aham Brahma asmi*" Bhavana.

744. Vikshepa Shakti is one of the powers of Maya. The world is projected through this power only. Sankalpa-Vikalpa (will, thought and doubt)—names and forms appear through this Shakti. For the man who has realised Atman, Vikshepa cannot remain.

745. The mind of children is very restless. The child now cries for a lump of sugar-candy. After five minutes he wants a

lump of ice. After a couple of minutes he asks his father to bring the moon for his play.

746. The mind of a prostitute too is very restless. She never loves a person steadily with whole-hearted devotion.

747. The mind of a goat also is very unsteady. It will graze in one spot for a few seconds. Though there is plenty of grass in the first spot, it will jump to another spot and thence to a third spot and so on.

748. Avarana is the veil of ignorance that intervenes between the Jiva and Brahman. It is removed by Jnana.

749. Mala is removed by Nishkamya Karma Yoga (works done without expectation of fruits).

750. Vikshepa is removed by *Upasana* or worship.

751. That is the reason why the Vedas treat of Karma, Upasana and Jnana (*Karma Traya*).

752. After the Mala is removed one gets purification of the heart or Chitta Suddhi.

753. Purification is the first part of Yoga. After purification is attained, there is a natural tendency to yearn for Moksha.

754. The mind is the creator of all fancies, concepts and through these, of worries. A little control over the mind should be exercised when small ripples of disturbance pass over the surface. Sit calmly and watch the mind-wanderings carefully. Find out what are its habitual likings and thoughts.

755. There was a blind saint in Maharashtra. He could take any book and read nicely without any hesitation. Is that not a wonder of wonders? He developed the inner psychic sight. He could directly see through the mind itself (clairvoyance) without the aid of the physical eye. You also can do this by practice. The mind can see, hear, taste, smell and feel by itself without the help of Indriyas. In the mind, all the Indriyas are blended.

756. Note carefully Maya's jugglery through the help of the mind. What you see as a diamond ear-ring valued at Rs. 50,000 which you anxiously keep in the iron safe is, after all, a piece of carbon. What is the difference between a piece of

charcoal and a diamond? One eminent scientist had spent his whole life, had even blown up his laboratory several times to find out the true nature and composition of diamonds. Has a diamond got any value for a sage or a Sannyasi? It appears as a piece of dirt or straw in the eyes of real Sannyasis. What you see as a big ocean is nothing but a compound of two gases, hydrogen and oxygen. What you call as "my sweet, loving wife, my darling" is nothing but a rotten leather-bag containing some wool, mucus, serum, pus, blood, perspiration, etc. Poor deluded souls! Miserable worldlings. Wake up. Get light. Get Jnana.

74. Mind and Gunas

757. Sattva, Rajas and Tamas are the three Gunas. Sattva is goodness, purity, knowledge and light. Rajas is passion, motion. Tamas is inertia, darkness. Brahmins who perform *Sandhya*, *Gayatri*, *Agnihotra* and *Japa* are Sattvic. Kings who Lord over men are Rajasic. Servants are Tamasic.

758. Sattva, Rajas and Tamas are the Gunas of Prakriti. Sattva collectively forms the Antahkarana, which includes under it these four—viz., Manas, Buddhi, Chitta and Ahamkara, and separately the five organs of knowledge (ear, skin, eye, tongue and nose).

759. In Pralaya the three Gunas exist in a state of equilibrium. That state is termed Guna Samya Avastha.

760. A vibration takes place in the undifferentiated Prakriti or Avyaktam on account of the Divine Will (*Ekoham Bahushyam*: May I become many!). When this equilibrium is disturbed, it is termed Guna Vaishamya Avastha. The three Gunas manifest themselves.

761. The three Gunas are the source for this body. They constitute the Upadhi of Maya. In other words they are the constituents of Maya. The whole Lila of Maya is kept up by the Gunas.

762. One man takes delight in injuring others, in scandalising others, in harming others, in destroying others. This is Tamoguna mixed with Rajoguna. Another man takes delight

only in serving others, in loving others, in respecting others, in sharing what he has (physical, mental, moral and spiritual possessions) with others, and in giving up his life in the service of humanity. He does good, and only good. Such a man is a Sattvic personage. He has transmuted the Asuric nature into Divine nature.

763. In Rajasic state planning and scheming to acquire money, attachment to persons, passion for self-aggrandisement, passion for name, fame and respect, and passion for work, lust and anger, verily manifest.

764. Rajas and Tamas are two coverings that hide Sattva (purity, light, goodness). By practice of Pranayama, Rajas and Tamas are destroyed. Sattva increases.

765. Rajasic life is full of motion, mistakes, exploitation and domineering. One man wants to devour another. He is full of selfishness.

766. Rajas collectively forms the Pranas which are five in number—(1) *Prana*, (2) *Apana*, (3) *Samana*, (4) *Vyana*, (5) *Udana*, and separately forms the five organs of action (speech, hands, legs, etc.) All these seventeen Tattvas, viz., five *Jnana Indriyas,* five *Karma Indriyas,* five *Pranas*, Manas and Buddhi form the subtle body or Linga Sarira. Chitta comes under mind and Ahamkara comes under Buddhi.

767. In Tamas, *Tandra, Alasya, Pramada* (drowsiness, laziness, carelessness) manifest.

768. In Tamas the vibration is dense and coarse. When Rajas preponderates, you become a man of the world with passion, attachment and activities. When there is Sattva you move towards God. You begin to think of God. Meditation, concentration and Vichara (enquiry of `Who am I? What is this world?') come in.

769. You must convert Tamas into Rajas and then convert Rajas into Sattva. You must increase your Sattvic qualities by Japa, charity, Yajna and Dhyana.

770. Vichara and meditation can take place only when one is Sattvic.

771. You must become Gunatita. You must transcend the three Gunas. Then you will get Atman.

772. Sattva is as much a bondage as Rajas. Sattva takes you to heaven. Sattva is a golden hand-cuff. Rajas is an iron hand-cuff.

773. When you transcend the three qualities, Sattva, Rajas and Tamas, you will drink the nectar of immortality and will be free from old-age, death, disease and sorrow. That is the reason why you should endeavour to have Self-realisation in this very birth, right at this very moment.

75. Vasanas

774. Vasanas are of two kinds viz., Subha (pure) and Asubha (impure). If a desire arises in the mind to go to a cinema, it is an impure Vasana. If a desire arises to read Gita, to do Japa, to visit a Mahatma, it is a Subha Vasana. Asubha Vasanas are to be destroyed by increasing Subha Vasanas such as charity, Yajna, Japa, etc. Subha Vasanas help you for Moksha.

775. What are the symptoms that indicate the presence of Mala or impure Vasanas in the mind? If Asubha desires arise in the Antahkarana for Vishaya Bhoga, that is a sign of impure mind. Absence of sensual desires denotes that the Antahkarana is pure.

776. Again Vasanas are of three kinds viz., *Deha Vasana*, *Shastra Vasana* and *Loka Vasana*. Thoughts of body—"I must become strong, stout, healthy and beautiful" etc., are *Deha-Vasana*. "I must become a Pundit." This is *Shastra Vasana*. The desire to acquire name, fame and power is *Loka-Vasana*. These Vasanas stand in the way of acquiring Jnana. These should be totally eradicated by Vairagya and Brahma Chintana.

777. When you entertain Mithya Buddhi in objects, Vasanas will not arise in the mind. Vasanas are the causes of bondage. The river of impure Vasanas towards objects should be directed through human efforts towards the pure ones. The impure Vasanas have to be transmuted into pure ones. Pure

Vasanas should be practised. The impure Vasanas will die by themselves. Jivanmukti has to be attained through extinction of all Vasanas or subtle hidden desires.

778. A desire to have a wife, child and money is a vain desire or false desire. To realise God is a true desire.

779. Man is the resultant product or the sum total of his thoughts. Think you are a man, man you will become. Think you are God, God you will become. Think you are strong, strong you will become. Think you are weak, weak you will become. Evil thoughts bring pain. Good and pure thoughts bring pleasure, joy, bliss, Ananda, ecstasy. Therefore always entertain good, pure thoughts. Drive off impure thoughts. Thought is real Karma (action).

76. Miracle of Thoughts

780. By constant thinking a thought gains new strength. A disease gets intensified by brooding and constant thinking over the ailment. Do not give new strength and fresh vigour to old worldly thoughts by thinking over them again and again. Forget by Divine counter thoughts and regular daily meditation. Raise the fresh vigorous, divine thought-waves and fresh, healthy, sublime, soul-stirring vibrations from the mind by feeling constantly the Indwelling Divine Presence and manifesting the Divine Glory during your activities. Then only you are perfectly safe. Watch the mind carefully. Watch every Vritti, every thought-wave. You must be as vigilant as a mariner or a surgeon.

781. No one can hide his thoughts from God. God is all-knowing. He is the Preraka that goads or stirs the thoughts. Mind thinks by borrowing its power and light from God. Man foolishly imagines that even God cannot find out his thoughts. He tries to deceive God. He can deceive man but can never deceive God. God is the silent witness (Sakshi) of all minds and their activities.

782. If man can always remember that God watches all his thoughts, he will do no evil actions. He will realise God quickly. But he forgets this point at once owing to the force of Maya. But

a Viveki remembers this constantly on account of the descent of God's Grace and marches on the spiritual path with bold, steady and quick steps. The descent of the Divine Grace is due to countless virtuous actions done by him during several births.

783. You should try to destroy not only the thoughts (*Sankalpa*), but the mind itself, and the Aham Vritti that identifies with the body and the Vyavaharika Buddhi that creates the Jiva Bhava and the differences in the world. Then you will be established in Svaroopa (*Sahaja Sat-chit-ananda Nirvikalpa state*). That is the real Mauna state or *Adyanta Brahma Nishtha*. Control of mind includes control of Buddhi and annihilation of the little 'I,' the false self-arrogating personality, which is a great thing for a Westerner.

784. Even though you have nothing in hand to help others pecuniarily, you can help them amply with your good thoughts, with your sincere prayers. Thought is a dynamic force. Understand the power of thought and use them skilfully.

785. If you want to have rapid progress in your spiritual march, you will have to watch every thought. Direct all your thoughts and actions towards God. All the desires will melt completely. The mind will often run towards objects on account of force of previous habits. You will have to drag it again and again back to the Lakshya. There will be a keen struggle in the beginning. In the long run, it will settle down at the Lotus Feet of the Lord.

786. "*Yat mati tat gati.*" This corresponds to "As a man thinketh so he becomes." Your future depends upon the development of your Buddhi. If you have Aneecha Buddhi you will have a noble birth with exalted character and noble Sattvic virtues. If you have Neecha Buddhi (meagre intellect) you will have a low birth with mean qualities.

787. If you act up to your words, if you keep up your promise, you will create a very deep impression in the minds of your friends and others. Your thought must agree with your word and your word with the deed. You will be doubtless respected and honoured. Such a man whose thought is in accordance with speech and action is indeed Brahman. He is God Himself.

This Sadhana is no doubt difficult but the ideal must be there and you will realise it soon through sincere exertion and struggle. Then the Divine Light and Glory will shine in your face and in every cell of the body. The fame of such a man will spread far and wide. A truthful man pervades everywhere like ether.

77. Control of the Mind

788. Just as the bamboos are bent by exposing them to a mild fire in making them good elegant walking sticks, so also aspirants polish their minds and bend them in any way they like by the fire of Sadhana and meditation.

789. Your mind is still raw and crude. It needs thorough overhauling and drastic regeneration. It is still full of old worldly thought-waves and mundane vibrations. It still moves in the old ruts, old grooves, old channels and old avenues. Beware. Be vigilant. Awake. Be careful. Be on the alert.

790. Desires prevent concentration. They produce oscillation of the mind. Serenity comes in when the mind becomes desireless. Viveka, Vichara, Japa, prayer, devotion, selfless service, Satsanga, Svadhyaya, etc., will rout out all desires.

791. Through will-power you can control the senses and the mind. You will have to develop the will-power through eradication of desires, assertion, auto-suggestion, patience, concentration, Titiksha, Yoga Abhyasa and meditation.

792. "Will" is the commander-general. Senses and mind must obey the orders of the "Will."

793. Rise above desires, Vasanas, Chapalatas and Kamana (longings). Then meditation will come by itself. Just as the electricity from the central powerhouse pours forth into the bulb, so also the divine electricity will fill the bulb—mind— that is emptied of evil Vasanas. Lord Jesus says: "Empty thyself, I shall fill thee."

794. There are two ways for the control of the mind viz., one is Yoga through *Chitta vritti nirodha*, and the other is Jnana through *Brahma vichara*. For some, Yoga is favourable. For others Jnana is favourable. It depends upon the taste, temperament and capacity for Sadhana. It depends upon pecuniary

matters also. He who has a permanent residence, food and other Yogic requisites can practise Yoga. He who is a Virakta and leads a wandering life can have the Vichara method.

795. You cannot meditate without restraint of the Indriyas. Concentration without purification is useless. It will not bring about the desired fruit (Moksha). Purify this temple (body and mind) for installation of the Lord.

796. Sama is the peace of mind produced by the eradication of Vasanas (Vasana Tyaga). The Antahkarana of a man who possesses the virtue is cooler than ice. Even the coolness of the moon cannot compete with the coolness of the Antahkarana of a man of Sama. Generally the Antahkarana of a worldling is a blazing furnace.

797. A man of Sama is neither exalted when he gets the desired object nor depressed when he gets an undesired thing. He keeps a balanced mind always. He has no enemies. The happiness of an Emperor is nothing, nothing, when compared to the supreme spiritual bliss of a man of Sama. Sama is one of the four sentinels of Moksha. If you have Sama, you will get the company of the other three friends viz., Santosha, Vichara and Satsanga.

798. Gross form of selfishness, gross desires, gross form of Ahamkara may vanish by Sadhana. You must destroy by continued efforts (in remembering God) the subtle forms of lurking desires, lurking egoism, lurking arrogance and pride also. The seeds must be fried up by Samadhi, by *Sahaja Nishtha*. Then only you are perfectly safe. You will be free from further births and deaths.

799. You can have Self-realisation by curbing the mind and Indriyas and by destroying all desires, malice and Moha.

800. You will have to unmind the mind. You will have to unlearn what all you have learnt. Then only God-realisation is possible.

801. If your mind is with the Lord, you may not notice what is going on in this world. You will lose all the attractions of the world. Remove all Sankalpas. Make the mind Nirvikalpa. This is Moksha.

802. Straighten the crooked mind. Tame the mind. Steady the thoughts. Purify the thoughts. Silence the thoughts. Guard your thoughts. Bridle the mind. Then only you can have peace, bliss and knowledge. Then only you can attain perfection. Strive. Endeavour. Struggle. Practise. Concentrate. Meditate on the living Truth, the one Essence, the one Reality, God, Brahman, Rama, Krishna or Siva.

803. Collect the dissipated rays of the mind. Collect the thoughts. Clarify your ideas. Remove the perplexities of the mind, the bewildered states of the mind. Keep cool always in all conditions, in all circumstances, in all environments. Be poised or well-balanced in success or failure, in censure or praise, in respect or disrespect. "*Nirdosham Hi Samam Brahma*—That which is free from faults and well-poised is Brahman" (Gita).

804. Always introspect and find out your faults that are lurking in you instead of poking your nose into the faults, misdeeds and wrongs of others. Do not waste your time in finding the faults of others. It is only waste of mental energy. Develop the good finding nature. That will be a blessing indeed!

805. Just as the sun collects all its rays at sunset and merges in the horizon, so also you will have to collect all the scattered rays of the mind and merge in Brahman, the source for the mind.

806. If you can do these two acts viz., not to divert the mind to the pleasures of the sensual objects and not to injure anybody in thought, word and deed, you will at once become a Jivanmukta. There is no doubt of this.

807. If you say: "I am a king," you cannot thereby become a king. You must conquer the enemies and then get the treasure. Even so the treasure of Atman inside is guarded by the five-hooded serpent called the mind with its five Indriyas. You must kill this serpent, mind, and then get the treasure of Atman. Then you will become the real King of kings, a Jivanmukta.

808. You must not give indulgence or leniency to the mind. If you allow it to take to one luxury today, it will demand two tomorrow. Luxuries will increase daily. It will become like an over-fondled child. Spare the rod and spoil the child. This ap-

plies to the mind also. It is worse than a child. You will have to punish it by fasting for every serious mistake it does. Mahatma Gandhi does like this. So he has become pure. He has made his will pure, strong and irresistible. Keep the organs at their proper places. Do not allow them to move an inch. Raise the rod of Viveka whenever any organ tries to raise its head. By practice get a concentrated mind. This is Samadhana. This is Samata or balanced state of mind.

78. Hints on Meditation

809. Habitual meditation and habitual silence are great assets for you in the spiritual path. Meditation gives a lot of spiritual strength, peace, new vigour and vitality. If a meditator gets irritated very often, it shows he is not having good, uninterrupted meditation. There is something wrong with his Sadhana and contemplation.

810. Meditation is the only way for attaining immortality and eternal bliss. Those who do not concentrate and meditate are slayers of Atman (*Atmahanah*—Isa Upanishad, Mantra 3). They are in fact living corpses and miserable wretches. They are very poor people. They are hopeless misers indeed.

811. You will have to meditate with a calm mind. Then only you will enter into Samadhi quickly. If you control the Indriyas and if you become desireless, you will have a calm mind. Keen longing for liberation, and thoughts of God will destroy all desires. He, who has a calm mind, is an Emperor of Emperors. The state of one who has a calm mind is indescribable.

812. In meditation and concentration you will have to train the mind in a variety of ways. Then only the gross mind will become subtle (Sukshma).

813. Whatever you meditate in silence should be manifested in daily life. You should keep up poise and harmony in action. You should be ever peaceful. Then only you are enjoying the real fruit of meditation.

814. Energy is wasted in useless idle talk and gossipping, planning and unnecessary worry (Chinta). Conserve the energy by getting rid of these three defects and utilise it in medita-

tion on God. You can do wonderful meditation then. If you want to do some dynamic worldly activities for world solidarity (*Lokasangraha*), you can turn out marvellous work by conserving the energy which leaks through useless channels.

815. Meditation for one hour in the morning and for one hour in the evening must be practised by all to start with. The hours of practice must be gradually increased. Another important point is that the Brahmic idea or Brahmic feeling must be kept up all the twenty-four hours. There must be an unceasing continuous flow of consciousness. You must not forget the idea of "*Aham Brahma Asmi*" or the Divine Presence even for a single second. Forgetfulness of God is genuine death. It is real suicide. It is *Atmadroha*. This is the highest sin.

816. That Mahatma who meditates in a solitary cave in Himalayas helps the world more through his spiritual vibrations than the Sadhu who preaches at the platform. Just as sound-vibrations travel in the ethereal space, so also the spiritual vibrations of a meditator travel a long distance and bring peace and strength to thousands.

817. When the meditator becomes mindless, he pervades and permeates the whole world. Ignorant people bring a false charge that the Sadhus who meditate in caves are selfish.

818. O aspirants! Struggle hard. Make sincere efforts. Meditate systematically. Never miss a day in meditation. There will be a great loss if you lose even a day.

SECTION VIII

79. What Is Brahman

819. Brahman is Santi Rupa. It is Nishkriya Rupa. It is Nivritti Rupa where there is no Dvaita Bhavana of any kind whatsoever. "*Ayam Atma Santo*—This Atman is silence." "*Santam Sivam Advaitam—Sa Atma*—This Atman is full of peace, auspicious, one with out a second" (Mandukya Upanishad). "*Santam, Ajaram, Amritam, Abhayam, Param*—Peace, immortal, without old age, fearless and supreme" (Prasna Upanishad). These are the descriptive utterances of Srutis about Atman. Atman is Ajara (without old age), Achala (unmoving), *Amara* (immortal), *Avinasi* (imperishable). This state is realised by constant and intense *Nididhyasana*, by remaining alone in seclusion. It can never be attained by Nishkamya Karma. Nishkamya Karma can give only Chitta Suddhi.

820. Light of lights is God or Brahman. Silence is God. Love is God. God is Love. Truth is God. "O God! My Lord, Silence is Thy Name. Let me melt in Silence, in Thy Glory."

821. Brahman (Existence) or God is defined as Light of lights, *Param Jyoti* (Supreme Light), *Ananta Jyoti* (Infinite Light), *Jyoti-Svaroopa* (embodiment or mass of Light), *Jyotirmaya* (full of Light). Those who do *Jyotir Dhyana*, meditate on God as Light.

822. This Atman is dearer than a son, dearer than wealth, dearer than wife, dearer than all, in short dearer than any other thing, because this soul is more internal. Therefore, search this Atman which is Ananda Svaroopa, Jnana Svaroopa. Essence of Atman is knowledge and bliss. The substance of Atman is wisdom and joy. Where will you search? Search it in your own heart, in the Daharakasa. Search it carefully with zeal, interest, patience and perseverance. Remove the obstacles, doubts and wrong idea (Samsaya Bhavana and Vipareetha Bhavana).

823. Can you have a sun minus rays at 12 noon? Impossible. Even so, this world, this Saguna Brahman, this manifestation, is a ray of Nirguna Brahman. Side by side there must be Saguna Brahman also. Can you have a Nirguna Brahman minus Saguna Brahman? Also impossible. The same Nirguna Brahman assumes the form of Saguna Brahman for the sake of pious worship of Bhaktas.

824. The *Kshara Purusha* (perishable) of Gita Sloka 18 of the 15th Chapter, is the physical body made up of five elements. The *Akshara Purusha* (imperishable) is the astral body that does the *Avagamana* (going to heaven and coming back to physical plane when the fruits of virtuous actions are exhausted in Svarga). The Purushottama is Para Brahman or Suddha Sat-chit-ananda Parama Vastu (Supreme Existence Absolute).

825. Spirit cannot have a real connection with the matter. Nirakara (formless) cannot have any real Sambandha with Sakara (with form).

826. The world is a mere appearance. The "*thing in itself*" is Atman only. Some call it "Essence" or "Substance". Call the rose by any name you like. It will smell as rose. Call the Atman by any name you like. It is always the Immortal, unchanging, Supreme Self, Paramatma, the basis for everything.

827. What is immortal cannot have an origin. So Brahman or Truth is *Anadi*. Generally Brahman is compared to ether. Srutis declare—"*Akasavat*, *Sarvagata*, *Nitya*"—omnipresent and eternal like ether.

828. When I look at the sky above, it at once reminds me of that formless, infinite, all-pervading Essence, Brahman, wherein there is no form. Akasa (sky) also is one, homogenous and formless. I am not tired of looking at the wide expanse of the sky. In this physical plane, the sky and ocean only denote the infinite nature of Brahman. They are the two representatives of that Infinite Atman in this physical plane.

80. Theory of Vedanta

829. There is no world in reality. It is mere appearance (*Branti matra*). It is mere shadow. Just as blueness appears in the Akasa, the world appears in Brahman. Reality is Suddha Sat-chit-ananda Brahman. There is no world at all for a man of Vichara. The world is nothing but mental impressions. It is *Vilasa* of the mind. In reality there is no Srishti. It is only mere *Adhyaropa* (super-imposition) as snake in the rope. Dull type of aspirants cannot understand this. So Srishti Krama (order or process of creation) is given in the Upanishads to satisfy these aspirants.

830. Vedanta means "no slavery." It gives freedom to all. It is the religion of Paramahamsa Sannyasis. "*Brahma-Atma-Aikyam*—the unity of Brahman and the Atman" is the fundamental doctrine of the Vedantic system.

831. Advaita Vedanta embraces all the religionists. It holds that salvation is within the reach of all. Everyone is on the road to salvation or Self-realisation. Even the atheists, rank materialists, *Charvakas*, who decline to admit the existence of God, are not lost. For, they are on a far higher step in the ladder of Self-realisation and human evolution than those who do not at all exercise their mental faculties and not aware of any moral or religious issue. Vedanta teaches you to feel oneness with all. It blesses all creation by the Vedic formula "*Lokah Samasta Sukhino Bhavantu*." It seeks to convert none to any particular creed. It only asks everyone to be true to himself, to be untiring in the pursuit of Truth from whatever position he may occupy in the path of human evolution. The children may not be able to recognise the mother, especially when they had left their homes early in their infancy. They may even disown their mother and attack her out of their ignorance. But the mother knew all and equally loves all her children, wherever they may be. This is the attitude of Advaita Vedanta to the other religions of the world. Glory, glory to Advaita Vedanta which gives joy, bliss, power, peace and strength to all!

832. There was Truth only in the beginning, one without a second. *Ekam Eva Advitiyam Brahma* (Chhandogya Upanishad).

833. In the past you were the Light of lights. In the present you are the Light of lights. In the future also you will be the Light of lights. Unity is Jnana. Equality is Jnana. Oneness is Jnana. Balance is Jnana.

834. "The Indriyas move amongst the respective sensual objects owing to the force of Prakriti. I am Sakshi (silent witness). I am Asanga. *Aham Atma* (I am Atman). *Aham Chaitanya* (I am pure Consciousness)." This is Jnana. The Karmas are then destroyed in the fire of wisdom.

835. Just as in this body the dweller or the embodied self experiences childhood, youth and old age, so does he passes into another body. The wise man is not distressed. He is not at all troubled in mind about it.

836. We shall undoubtedly continue to exist even after the death of this physical body, because the Self or Atman is eternal, immortal and unchanging.

837. Who is Jivatma? The Chaitanya of Brahman, that is reflected in Avidya and mind, is Jivatma. That, which is indicated by "I " when one says "*Aham Karta*" (I am the doer); *Aham Bhokta* (I am the enjoyer); *Aham Sukhi* (I am happy); *Aham Duhkhi* (I am miserable), is Jivatma.

838. Where does Atman reside? In the heart there is a Mahal (big palace). Within the palace there is a *Sarovar* (lake). Within the Sarovar there is a lotus with 12 petals. Within the lotus there is the *Dahar-Akasa* (knowledge space). Within the Dahar-Akasa resides the self-effulgent Atman. Search for it there. It is here that Dattatreya and Sankara ever peacefully rested.

839. Sri Ramanuja, the founder of the Visishtadvaita Philosophy (qualified monism) says: "The Jivatma or the individual soul is a spark from the Divine Fire." Sri Sankara says: "Jivatma is identical with Brahman. He is the Divine Fire Himself." Sri Madhvacharya, founder of the dualistic Philosophy, says: "Jiva is a servant of God." Dvaita and Visishtadvaita lead a man to

Advaita eventually. They are rungs in the spiritual ladder. The highest rung is Advaita.

840. Life and death are like waking and sleeping. Just as you vacate one house and enter into another house, so also you vacate this house of physical body and enter into another house, a fresh body after death. Then where is the room for lamentation and fear?

841. In the midst of perishable things there is the imperishable Atman (Avinasi). Srutis declare: "Verily this Atman is immortal, my dear." This is the support or proof for this visible universe, body, mind, Prana and Indriyas. Realise this 'Atman' and be free.

842. The worldly-minded people kill their Atman by indulging themselves in sensual objects and entertaining various desires. Hence they whirl in Samsara. Those who have got power of discrimination and Vichara attain emancipation by realising their Atman.

843. The Vedanta Philosophy acknowledges the following six classes of Pramana (proof or evidence): (1) *Pratyaksha* (direct perception), (2) *Anumana* (inference), (3) *Upamana* (comparison), (4) *Shabda Pramana* (scriptural statements), (5) *Arthapatti* (presumption) and (6) *Anupalabdhi* (non- apprehension). The evidence, furnished by the Upanishads, falls under the category of Shabda Pramana.

844. Mind is more internal than speech. Buddhi is more internal than mind. Ahamkara is more internal than Buddhi. Jiva Chaitanya (Abhasa reflected intelligence) is more internal than Ahamkara. Atman or Kutastha is more internal than the Jiva Chaitanya. There is nothing internal to Atman. It is Paripoorna (All-Full).

845. So long as one is in the dreaming state, dreams appear to be real. When he wakes up, dreams turn out to be unreal. Even so, this world appears to be real, when one is drowned in ignorance. When he gets Jnana or knowledge of the Self, this world turns out to be unreal.

846. Worldly-minded persons see truth in wife, children, money, body and untruth in God. A Sage or a Viveki sees Truth in God and untruth in worldly objects.

847. *Subeccha* is the first Jnana Bhumika (first stage in Jnana). A desire for Satsanga and Sat Shastra Vichara and for crossing this ocean of Samsara and getting Moksha arises in the aspirants.

81. Jnana Yoga Sadhana

848. "Svaroopa" means your real, Sat-chit-anandatvam. The goal of life is to realise your real Svaroopa. Realisation of one's own real Self is termed as *Svaroopa Sakshatkar*. This can be achieved through Viveka and Vichara. Viveka is the discrimination between real and unreal, permanent and impermanent, sentient and insentient (*Atma and Anatma*). Vichara is the right enquiry:—"Who am I? What is my real Svaroopa? What is Atman?"

849. The knowledge that you get from colleges cannot give you peace of mind. It is mere husk. Ask for that instruction, my child, by which the unheard becomes heard, the unperceived becomes perceived, and the unknown becomes known. Then only you will get real knowledge.

850. What is the use of reading too many Vedantic books, Chitsukhi, Khandana Khanda Khadyam, etc.? They will intoxicate you and get you out of the way. There is much Vedantic gossiping nowadays. No real practical Vedanta. People talk of unity, oneness and Samata (equality) but fight out for a little useless thing. They are full of Irshya and Dvesha. They are extremely mean and narrow. I cannot imagine. I am stunned.

851. Why do you read many books? It is of no use. The Great Book is within you in your heart. Open the pages of this inexhaustible book, the source of all knowledge. You will know everything. Close your eyes. Withdraw the senses. Still the mind. Silence the thoughts. Make the mind waveless. Merge deep in the Atman, the Supreme Soul, the Light of lights, the Sun of suns. The whole knowledge will be revealed to you. You will have intuitional knowledge, Divine Wisdom by direct per-

ception, Sakshatkar. Doubts will vanish. All mental torments will disappear. All hot discussions, heated debates, will terminate now. Peace and Jnana alone will remain.

852. The world is a mental *Jalam* (jugglery), *Bhrama* (mere appearance) and *Deergha Svapna* (long dream). You are Vyapaka Atman (Spirit). Be established on this one idea.

853. Vedanta must enter your bones, nerves, cells and interior chambers of the heart. Moha in its various forms either to son, wife, daughter or so-called intimate friends or thick chums or bosom comrades, must be ruthlessly cut asunder. Whatever you have—physical, mental, moral and spiritual possessions—must be shared with all. This is real Vedanta. I do not believe in lip Vedanta. This is pure hypocrisy. Even a little of real, practical Vedanta will elevate a man quickly and make him immortal (*Amara*) and fearless (*Nirbhayata*).

854. Get by heart the Slokas of Isavasya Upanishad. This is for your daily Svadhyaya. This is a wonderful Upanishad. Repeat the Slokas during meditation also.

855. You will have to destroy the Jiva Bhava by entertaining an opposite "Aham Brahma Asmi" Bhava. The Jiva Bhava is created by the Vyavaharika Buddhi. You will have to destroy this kind of Vyavaharika Buddhi by developing the Suddha Buddhi or pure reason.

856. You will get the real rest only by resting on Atman or Supreme Self that shines in your heart through meditation. The rest that you get by lying in any easy chair or from rolling in the bed is no rest at all.

857. I believe in practical Vedanta. I believe in solid spiritual practice. I believe in thorough overhauling of worldly nature, worldliness of various sorts. We should become absolutely fearless. That is the sign of life in Atman. No more words. No more talk. No more arguments, heated debates or discussions. No more study. No more wandering. Live in OM. Live in truth. Live in one place. Enter the silence. Become a Maha Mauni. Maha Mauni is Brahman. There is Peace. Peace is silence.

858. There is within easy reach, within the heart, the comforting ocean of nectar (Brahman), for those who are suffering

from the fire of three kinds of Taapa. They will have to tap the source through Sravana, Manana and Nididhyasana and drink the nectar of immortality.

859. Raise thyself by thyself. Introspect thyself by thyself. Analyse thyself by thyself. Examine thyself by thyself. Purify thyself by thyself. Bridle thyself by thyself. Realise thyself by thyself. For Self is the Supreme Lord of thy little self. Self is the sole refuge, source and support.

860. All feet are the feet of Lord Virat, Lord Vishnu. Feel this. You will have realisation this very moment. Struggle hard.

861. Feel the Indwelling Presence (Antaratma). Be true to the Indweller of our hearts (Antaryami). Remember OM. Soham. Live in Truth. Live in OM. You are Vyapaka Atman. Everything is Atman (*Atma va Idam*)—Aitareya Upanishad.

862. Understand your real, essential, Atmic nature through Viveka and Vichara. Get rid of the three Bhavanas: Samsaya Bhavana, Asambhavana, and Vipareeta Bhavana entirely. This is Jnana Abhyasa. Rest in Sahaja Avastha now and realise the fruit of the Jnana Abhyasa. You are now a Jivanmukta (liberated soul).

863. Understand the Eternal Law, the Grand Plan, the Highest Law. Know and feel the Immortal Place, your original abode, OM, Atman, Brahman or the Divine Source. Drive the mind back to its original home by Sama, Dama, Pratyahara, Dharana, Dhyana and Samadhi.

864. Disconnect yourself from the five senses. Leave the five. Rise above the five. Destroy the five (fetters). Withdraw yourself from the five, by meditating on the Divine Essence that is hidden in the chambers of the heart. These five are illusory superimpositions on account of ignorance. They are the five jugglers of Maya. They are mere false appearances like snake in the rope, mirage in sand. That which gives light and power to these five is Self or pure consciousness. That is your own Self. Self is the Indriya of Indriyas, Eye of eyes. Know thyself and be free, my child.

865. I know you have already understood the above point well. I know this. Yet let me remind you again once more. The

force of Maya, the force of Avidya and Moha is very great. You very often forget the Atmic idea or Atmic Bhava. Frequent hammerings on the mind are very necessary.

866. This alone is your duty. For this alone you have taken this body. All other duties are only mental creations (*Kalpana*). You have no duties to perform. You have no responsibilities. You are already free. You are ever free. You are Nitya-Mukta. There is neither bondage nor freedom for you. There is neither birth nor death for you. The names and forms are not in you. You are in reality the all-pervading Essence, the Light of lights.

867. "*Tat Tvam Asi*—Thou art That." You are all-pervading Atman. You are the Immortal Soul. Realise the Self by meditation. Mind cheats and tempts you. Destroy this powerful enemy—mind.

868. Repetition of OM, Pranava Japa with meaning and Bhava is one method of Nirguna Meditation. Hear the other method. It is the Sakshi method. You separate yourself from the outside objects and the various Vrittis inside. You become the Sakshi of the Vrittis. You can work also during practice of this kind of Sadhana. Repeat constantly "*OM Sakshi. OM Sakshi.*"

869. Think that all bodies are yours. Do not have any particular attachment for your body. Do not confine yourself to one particular body alone. Say: "All bodies are mine." Expand. Identify yourself with the Cosmic Virat. This is the first step in Vedantic Sadhana. This is Sthula (expansion).

870. Identify yourself with Hiranyagarbha (Cosmic Prana). This is the second stage in expansion (*Sukshma*). Identify yourself with Isvara, the sum total of all Karana Sariras. Finally identify yourself with Brahman which transcends Virat, Hiranyagarbha and Isvara. Melt the gross in the Sukshma; Sukshma in the Karana; and the Karana in Atman or Brahman. This is *Laya Krama*.

871. "*Tat Tvam Asi*—That thou art." You are Brahman. Be established in this one idea, though you are a poor clerk in any office. The latter idea is a mental creation. Be cheerful always. Be fearless (Abhayam). You are different from body and mind.

Separate and remove your Atman from the five Koshas just as you draw the reed from the *Munja* grass.

872. There is a hidden, true treasure in Atman or Supreme Self that shines in the chambers of your heart. Search It in your heart. Before you start the search, you must give up Kamini-Kanchana. You can hardly worship mammon and God at the same time.

873. Do not forget the Atman. Do unselfish, pure, virtuous deeds. Restrain the Indriyas. Walk in the path of righteousness according to the laws of Manu. Then you will become peaceful, strong and powerful. You will become a beacon light, a brilliant spiritual star.

874. I see nothing but God (Narayana) everywhere, within and without, above and below, and all around. Change your Drishti also and mental attitude. You will have heaven here. Be sure of this.

875. In stillness feel the Atman. In activity manifest the Atmic glory and Santi. Remain unruffled amidst troubles, tribulations. Stand as firm as a rock. A Jnani has adamantine firmness. Your life and meditation should become one. Life should tally nicely with your meditation.

876. How can you realise (Self) Atman? By Satyam, Tapas, Samyag Jnana and Brahmacharya.

877. If you go above the body consciousness, if you can abandon the body-idea and if the mind rests on Atman, then doubtless you are *Sukhi*, *Santa* and *Mukta* (happy, peaceful and free).

878. Say boldly: "I am God. I am Brahman." Assert. This is your birthright. Do not be afraid, my child. Stand up. Realise. Proclaim the Truth. Make others realise the Truth. Help them.

879. When you repeat the Mahavakya: "Aham Brahma Asmi", do not take the physical body or Ahamkara (self-arrogating principle) as Brahman. The Sakshi or Pratyag Atma must be taken as Brahman. Stripe off everything external. Peel off layer after layer. You will discover in yourself the eternal, immortal Atman.

880. The chief obstacle to Self-realisation is Trishna. Eradicate all sorts of Trishnas to have Nirvana this very second. Remember that Trishnas are inveterate or deep-rooted. They manifest themselves in various directions. They are subtle and hidden also in the sub-conscious mind. Make a careful search.

881. I am "*Asanga*, *Akarta*, *Sakshi*, *Trigunatita*," (unattached, non-doer, witness and beyond the three Gunas). Constantly dwell on these ideas. This is Nirguna meditation.

882. From every face see God shining forth. Still the mind. Silence the thoughts. Enter deep into the Divine Source and know you are God.

883. My dear aspirants! Children of Light, nectar's sons, offsprings of Immortality and Infinite Bliss! O Saumya! I am with you always. Fear not. We are inseparable. Peace be on thee. The Light of my Spirit is shed upon you all. My Peace falls as a benediction upon your souls. May that Light, the Divine Flame never dim. May the glory of the Eternal shine through you all to lift the darkness (desire, passion) all about you. May that Divine Light enlighten your spiritual path. May Peace fill your mind and hearts. OM Santi!

884. Give up "*Aham-Bhavana*," identification with the body and "mineness. Dwell in Atman. You will shine as a Jivanmukta in this very life.

885. "I am that all-pervading Atman which is *Eka* (one) *Chidakasa*, *Akhanda* (without parts, indivisible), the Self of all beings (*Sarva bhuta antaratma*)." Try to get established in this Bhava with great effort (*Prayatna*). Then only the *Chanchalatva* of the mind will vanish. You will get eternal bliss. You will become a Jivanmukta. There is not an atom of doubt on this point.

886. You are fully aware that the reflection of your face in the mirror is false. You feel "I am only real." Even so, this world, body and mind are unreal. Existence (Brahman) alone is the only solid Reality. In reality, you are the real Supreme Self. You are identical with existence. Remember this Drishtanta always. The world will have no attraction for you. You will have Sahaja Avastha always even while working.

887. There must be a combination of head, heart and hand (Jnana, Bhakti and Karma Yoga). That is perfection. You must have the intellect of Sankara and heart of Buddha. *Sushka Vedantins* (people who make mere Vedantic gossips) are incorrigible.

82. Lessons on Jnana Yoga Through Drishtanta

888. Generally Drishtantas (illustrations) are *Ekadesic*. They stretch only to one point. They signify one *Amsa* (part), *Ekamsa*. They cannot denote *Sarvamsa*. Take for instance the case of Akasa. It is compared to Brahman. Brahman is all-pervading like Akasa. We cannot stretch it further. Because, Akasa is Jada. Brahman is not.

889. Ripples, waves, foam, etc., are water only. Even so this world is Atman only. Just as waves, ripples, etc., are not separate from water, so also this world is not separate from Atman. The material cause for waves, etc., is only water. The material cause for world is Atman only. Just as water interpenetrates the bubbles, ripples, waves, etc., so also Atman interpenetrates this world.

890. Brahman is the material cause and foundation for this phenomenal world. Just as bubbles emanate from water, remain and dissolve in water, so also this world comes from Brahman, remains and dissolves in Brahman.

891. Just as wristlets, rings, bangles are superimposed on gold, so also these various appearances, names and forms are superimposed on Brahman.

892. As a lump of salt is without interior or exterior, whole, one homogeneous mass of salt, so is verily this Atman, an embodiment of knowledge, a homogeneous mass of intelligence without interior or exterior.

893. Like the illusion of silver in the mother-of-pearl, this phenomenal world appears to be real only till the Atman, the unchanging, imperishable Reality is not realised behind everything.

894. If you have a knowledge of clay, you can have a knowledge of all pots. Even so if you have knowledge of Brahman,

you will have knowledge of everything. The whole world is hanging on Brahman.

895. Just as salt is hidden and all-pervading in the sea water; just as fire is hidden and all-pervading in fuel; just as butter is hidden and all-pervading in milk; so also this Atman is hidden behind the names and forms, and all-pervading.

896. Just as sound is hidden in the gramophone records; just as scent is hidden in the buds; sun behind the clouds, fire behind the smoke, gold in quartz, oil in the seeds, mind in the brain, this Paramatma (God) is hidden in this body and other objects.

897. A Zenana lady can see you through the holes in the chick. You cannot see her. Even so God can see you. You cannot see Him. But you can see Him through the eye of wisdom (*Jnana chakshu*).

898. At home you are in mufti. You wear a towel and drawers. When you come out, you put on collar, tie, pants, hat, waistcoat, etc. Even so this Nirguna Brahman is *Nirvisesha* (without any attributes) when He is alone. When He manifests, He puts on these illusory dresses of names and forms and becomes the Saguna Brahman for the sake of pious meditation of Bhaktas. How kind He is! He is the ocean of mercy and love (*Karuna sagar, Prem sagar*).

899. The clouds that are born of the sun's rays obscure the sun. Even so, this false illusory Ahamkara born of Atman veils the Atman.

900. The moss that is born of water conceals the water. Similarly this Ahamkara born of the self hides the Atman.

901. Just as lotus and leech are born of the same parent, water, good and bad are born from Paramatma or Prakriti.

902. Just as nectar and poison come out of the sea, good and bad are born of the same Prakriti.

903. Just as arsenic contains elements to kill a man and cure a disease, good and bad elements are contained in one and the same Prakriti. Wherever there is pleasure, there is pain. Wherever there is good, there is bad side by side. Wher-

ever there is a saint, there is a rogue also. Wherever there is a chaste lady, there is a prostitute by her side. Do not complain. Learn the ways of the Lord and become wise.

904. The one diffusive air passes through the different holes in a flute and produces the seven Svaras: *sa-re-ga-ma-pa-dha-ne-sa*. Even so, the one Brahman assumes all these names and forms, for His Lila (sportive play).

905. When the Upadhi pot is broken, the Akasa still remains the same. It is not destroyed. Similarly the physical body composed of elements perishes or gets disintegrated into its component elements. But the Atman always remains. It is eternal and all-pervading. But the Ajnanis think that the Atman is destroyed at death. They identify the body with the Atman. That is the wrong notion which is the cause for bondage.

906. The ear-ring is Vivarta of Gold. Snake is a Vivarta of rope. Bench or table is a Vivarta of wood. Pot is a Vivarta of clay. Even so world and body are Vivarta of Brahman or Atman. Vivarta means Adhyasa or superimposition.

907. *Hiranyagarbha* (Karya Brahman, Cosmic Mind or Cosmic Prana) represents the Cosmic Electric Power House. The different Jivas represent the different small bulbs. Electricity from the power house flows through the insulated copper wires into the bulbs. Similarly, the power from Hiranyagarbha flows into the Jivas.

908. As soon as the pot is broken, the light within the pot will shine by itself. As soon as the moss is removed, you will get at once the water. The water is already there. You will have to remove the veil that covers the surface of the water. The light is already there. You will only have to remove the veil only that hides or screens the light. Then the light will shine by itself. Even so, you are the Light of lights. You are the Sun of suns. You are the Divine Flame. You will have to remove the veil of ignorance that has given rise to the identification with the body and mind. When the veil is removed by constant identification with the Brahman, the One Indwelling Presence or one Essence, the one Living Truth, the one Reality, you are Brahman yourself. You will shine in your own pristine, Atmic Glory.

909. If you want to see the Sun, you will have to see it with your own eyes. You cannot see it with the eyes of Mr. Peter. Even so, if you want to see God you will have to see Him with your *Divya chakshu* or *Jnana chakshu* which gets opened through meditation, devotion and purity.

910. A stag runs after the *Mriga trishnika* (water in the mirage) when it is thirsty and is always disappointed. Even so worldly persons run after illusory objects in quest of pleasure. They are duped. The real happiness that is everlasting and infinite is in the subjective Atman of the heart.

911. Just as a man through delusion searches for water in a desert, so also ignorant men search for happiness in vain in this world in sensual objects, in women, wealth, power, name and fame. The real happiness is within Atman, the Antaryami, the Indweller of our hearts. Search Him there.

912. In ordinary life, a man who wishes to point out to a friend the small star Arundhati, at first directs his attention to a big neighbouring star, and thereupon, he withdraws his first statement and points out the real Arundhati. Even so the Guru first says to his disciple, "This Prana is Brahman. Mind is Brahman." In the beginning an aspirant cannot comprehend properly the Ati Sukshma (Most Subtle) Brahma Tattva. Then he says that the substratum for both Prana and mind is Brahman. He denies Prana and mind. This is *Arundhati Nyaya*.

913. A Maharaja enjoys various kinds of shows and entertainments that are held in his palace. Even so you should enjoy as a Sakshi of the mind the various Vilasa, Lila and shows that are going on in the inner palace through the Indriyas and Antahkarana.

914. If you hold a lens and allow the rays of the Sun to pass through it, it will burn a piece of cotton. Even so the light of the Chaitanya inside the body comes out and shines in the eyes, hair, teeth and skin of the body.

915. A child plays with his toys, jumps, sings and dances in joy. He forgets hunger, thirst, mother, father, brother and sister. Even so the sage who has realised the Supreme Self or Brahman takes delight in Truth, Reality or Brahman, by forgetting

the ideas of "I" and "mine" (*Ahamta* and *Mamta*). Therefore get Atma Jnana and become a sage. Shun this illusory sensual pleasure ruthlessly. Soar high in the spiritual realms.

916. A dancing girl while exhibiting her performances, has her attention riveted to the water-pot she bears on her head though all the time she is dancing to various tunes. So does a truly pious man attend to all his business concerns, but has his mind's eye ever fixed upon the blissful Feet of the Lord. This is the first stage in the spiritual life.

917. Just as rubbing a dirty vessel with sand, mud and tamarind makes it bright and clean, so also the Japa of a Mantra (by constant rubbing with the mind) makes the Antahkarana bright and clean for the reception of God.

918. Pearls are not found in all seas. Only certain portions of certain seas contain pearls. Even so Prem Bhava (feeling of pure love for God) is not found in all hearts. It is found only in the pure hearts of rare fortunate souls. Glory to such exalted persons! Our silent adorations to them.

919. When you are in the dark, when somebody calls you, "Who is there?" you naturally reply "I am—*mai hum*." Subsequently you add, "I am Mr. So and So." This itself clearly proves you are Atman in reality. Mr. So and So is a mental creation of *Adhyasa* (superimposition) like snake in the rope. Aham really means Atman.

920. Just as the trees, grass and leaves when burnt, are reduced to earth, so also the whole objective world along with the body, mind, Guna and senses are, when burnt by the fire of Self-knowledge, reduced to Para Brahman, Supreme Self.

921. As you all float in the physical ether, even physically you are one with that yonder pine tree, honolulu and temple flowers, marble slab, table, sun, moon and stars. As the cosmic mind and Prana (Hiranyagarbha) is one, you all float in the cosmic mind and cosmic energy. Here also you are all united. There is unity and oneness. As all the Samskaras float in Maya, you are all united in the causal plane also through seed body (causal body, Karana Sarira). The absolute unity and oneness comes through the underlying Atman that lies hidden in all

names and forms. The finer the plane, the less is the difference, the less is the division. In the causal plane there is more unity than in mental plane. In the mental plane there is more of unity than in the physical plane. In the causal plane you will find the types for various kinds of mangoes, various kinds of trees, various kinds of animals, various races and nations, etc. In the physical plane the divisions and differences become more marked. You have innumerable varieties in trees, mangoes, types of minds, physical manifestations with different physiognomies. There is unity at the back of all diversities. Never forget this Atman (the thread within) that connects everything.

922. Body is neither Jada nor Chaitanya. It is not Chaitanya because it has no self-consciousness. It is not Jada (insentient like stone) because it moves about and works on account of its Sambandha with Ahamkara. Just as heated iron ball also shines like fire by its contact with fire, so also this body appears as Chaitanya on account of its contact with Ahamkara which in its turn is in contact with Chidabhasa Chaitanya (reflection of consciousness from Kutastha Brahman), like *Taptaya Pinda* (heated iron ball).

923. Just as the paste of the cleaning seed (*Nirmal Seed*) when thrown into dirty water clears the water of all impurities and itself settles down along with the dirt as sediment, so also, the Brahmakara Vritti that is raised from the pure mind by Jnana Abhyasa, by repeated instruction, by constantly feeling "I am Brahman," destroys the primitive ignorance, Moola Avidya, of the Jiva and dies by itself.

924. If you do Vichara, you will find that the world is Atman only. A piece of cloth is only cotton or thread. Cloth is not separate from the thread. So also, the world is not separate from Atman. Just as thread pervades the cloth, so also the Atman pervades or interpenetrates the world.

925. During Pralaya, the Jivas or individual souls exist in Brahma like particles of gold in a ball of wax.

926. "As the flowing rivers disappear in the sea, having lost their names and forms; thus a wise man freed from name and

form goes to the Divine Person, who is greater than the great." (Mundaka Upanishad—III. 2-8)

83. Who Is a Jivanmukta

927. The ways of a Jnani are mysterious. Many do not recognise a Jivanmukta. Real aspirants know him at once without any difficulty. They follow him. They live with him in close contact.

928. A Jivanmukta experiences the same undisturbed Atmic Bliss under all circumstances and all vicissitudes of life. The external change in his life does not affect his steady spiritual poise.

929. He who has mastery over the mind and Indriyas, he who always dwells on the inner Atman is the real sage, a Jivanmukta, a Nitya-mukta, a great master, the real hero indeed.

930. He who is calm, collected, controlled and contented, he who dwells in solitude, he who has given up seeking pleasure outside in sensual objects but seeks bliss and peace inwardly in Atman that shines in the chambers of the heart by constant and intense meditation after withdrawing the Indriyas, is really a Jivanmukta. Such a man must be adored. He who comes in contact with such a person is a blessed soul indeed. Verily this man also will be spiritualised and elevated quickly.

931. A Jivanmukta is the Sun of suns, the Light of lights. Sun shines only during day. But the Jivanmukta shines both day and night. Glory, glory to such awakened, inspired, high souls! May their blessings be upon you for ever!

932. That great soul who does not offend anybody in thought, word or deed, and who is not hurt even a bit by the taunts, censures, insults and injuries by others is the real Jivanmukta. He who dwells or lives in the Supreme Self only, he who delights and rejoices within the Atman cannot hurt others and cannot be hurt by others.

933. He who is homeless, who is free from all cravings, yearnings, longings, passions, desires, love of society, lustful feeling and who calls nothing his own is really a Jivanmukta

who has attained freedom or emancipation from births and deaths. Hail, hail to such a great Mahatma!

934. He who is fearless, noble and free from attachments (Moha), pride, jealousy, harshness, who has cut off the Hridayagranthi (*avidya, kama* and *karma*) ,is really a Jivanmukta or Brahma Jnani.

935. He who sleeps wherever he likes, and eats anything from anybody's hands, dwelling in the Supreme Self, is really a Jivanmukta.

936. He who is above good and evil, virtue and vice, who has transcended the mind and seed body (Anandamaya Kosha or Karana Sarira), who has knowledge of the Vedas and Wisdom of the Self, who finds no fault with others, who is free from all kinds of doubts, who bears reproaches and insults, who never gets angry even under extreme provocations, who is always gentle and mild, and who always speaks truth and utters sweet instructive words, is really a Jivanmukta.

937. He who has broken all ties, who has subdued all Indriyas, who is free from all kinds of temptations, who has renounced Trishna, Vasana, Kamana and egoism and who is dwelling in Atman and Atman alone, is the greatest of all men. He is a Jivanmukta. He is a Mahatma. He is the real Maha Purusha. Even Indra and other Devas are envious of such an exalted personage. Even Lord Vishnu follows the feet of such a great saint to get the dust that is thrown off from his feet. Even Lord Siva keeps the dust of his feet in a golden casket.

938. Self-poised balanced state in pleasure and pain, censure and praise, etc., and universal love are the two important characteristics of a Jivanmukta.

939. If a person has no dislike or hatred for any creature in this world in thought, word and deed, he is really a Brahmin.

940. A Jivanmukta or a full-blown Jnani is full of pure love, compassion, mercy, exquisite gentleness and hidden power and strength. Love and lustre (Brahma Tejas) shine through his brilliant eyes.

941. He who sees all things in one and one in all things is really a wise man. He enjoys peace of mind. He lives in God.

942. A Jnana Yogi is always in Samadhi (Jnana Nishtha). He need not sit in a room. No Asana is needed for him. He does not want a room. He is not affected by Maya. There is no "in Samadhi" and "out of Samadhi" for a Jnana Yogi.

943. He is very silent. He speaks a few words. These words produce a tremendous impression. They give a new life and joy to all who understand him and his message. In his presence alone all the doubts of the aspirants are cleared, though he remains mute.

944. When a Jnani sees outside, he may simply see, but the Vritti may not assume Vishayakara as in the case of worldly-minded persons.

945. A Jnani may or may not have any Siddhis. But if he likes, he can have. He will find out quickly the *modus operandi* and exhibit them. He cannot have the Anima, Mahima Siddhis. He will have Spiritual Siddhis through Sat Sankalpa. A fully developed Hatha Yogi only can have Anima, Mahima Siddhis. In this Kali Yuga it is difficult to attain these Siddhis.

946. Pain in the body and quarrels always exist in the world. A Jnani has to face these when he does Vyavahara. He does not mind them. He rises above them. He laughs and smiles as they are unreal. He knows that there is neither pain nor quarrel in the Atman.

947. When he is absorbed in Brahman (the Glory of Glories, the Soul of souls), he will not be able to work. But when he comes down from his full Brahmic consciousness owing to the force of Prarabdha and *Vikshepa Shakti*, he will pour forth his love at the cry of a suffering soul. So radiant and compassionate is he. He is the ocean of mercy and love and peace, a Buddha or a Jesus.

948. A Jnani casts off his body as a slough when he identifies himself with Brahman (Sat-chit-ananda) just as a snake throws off its skin.

949. A Jnani, with the cessation of the three bodies, through the destruction of Prarabdha attains the state of *Plenum* without any Upadhis like the ether in the pot, after the pot is broken. This is final emancipation.

950. A Jnani may give up his body in any place, at any time. Just as the falling of leaves and fruits of a tree will not affect the tree itself, so also the dropping of the body will not affect the Atman which survives like the tree.[4]

4 For full course of Jnana Yoga Sadhana, see my book 'Jnana Yoga.'

SECTION IX

84. Special Spiritual Instructions—II

951. There is nothing bad in this universe. All is good. Falsehood has got a *raison d'être* (reason for its existence). It exists only to glorify truth. Hatred exists to glorify love. You must see good in bad, beauty in ugliness and pleasure in pain. All is sacred because Lord Hari is seated equally in everything.

952. You often make mistakes in drawing conclusions and judging others. Many seriously lack power of judgment. You are deceived by your own opinion. Consult elders and wise men when you are in a dilemma. Develop the Divine vision (*Divine Drishti, Jnana Chakshu*) by concentration, meditation and purification.

953. When you wear a pair of green glasses you have a changed vision. All objects appear green. Even so an aspirant or a sincere Sadhaka has a changed vision. He sees goodness everywhere. He sees only the good qualities in everybody. His previous fault-finding nature has vanished.

954. There is no use of reading much. You must digest well what you have read. If you have read or heard once, you must think over it one hundred times and meditate one lakh of times. Then the subject matter will be deeply impressed. You will get Dhrida Samskara or Dhrida Bhumi. Then only you will get that Nirvikalpa state where there is no modification or imagination.

955. Be sincere. Open your heart to me candidly. Obey and carry out my instructions implicitly. You will reach purity and perfection quickly. I assure you. Do not bring in your self-assertive Rajasic vehemence and vanity, the play of your lower nature.

956. Give up preferences, pettiness, obstinacy, arrogance, laziness, foolish convictions, wrong Samskaras, superstitions, false beliefs, opinions, doubts, etc. Then you will grow quickly in spirituality.

957. O Aspirants! Do not have any Moha to the body of your Guru. Serve him from the bottom of your heart. Then you will become one with him. Service is the master-key to open the hearts of others.

958. O Aspirants! In the name of Tapasya do not spoil your health. If you have Divine discontentment, you will evolve quickly. You will grow spiritually soon.

959. Even a true, young aspirant in the path of Truth is a great asset to the suffering humanity. An aspirant also is worthy of being revered. True aspirants also are very rare.

960. If you spit high on the sky it will fall on your head only; if you throw a stone in a muddy pool, the muddy water will splash against your face; if you throw dust against the wind, it will fall on your face only. Even so, if you harm or injure a man, it will be returned to you only and you will have to suffer. Action and reaction are equal and opposite. If you are aware of this law you will not do harm to anyone. Remember this law when you become irritated.

961. Learn everything fully and in detail without mistakes. Then, after learning everything, become an embodiment of the teachings. First teach yourself before you try to teach others. Reform yourself first before you try to reform others.

962. Sleep alone. Eat alone. Walk alone. Live alone at least for one hour in a room. O householders! Convert a room into a forest.

963. Observe moderation in eating, drinking, sleeping and in everything. The middle path is always good and safe. Observe the golden medium. Then you can become a Yogi easily.

964. Speak the truth. Speak sweet, loving words. Never hurt the feelings of others. Do not utter harsh words. Control the organ of speech. Keep a careful watch over it during the course of the day when you move among your friends and other strangers. Do not get excited by emotions of anger. Keep the brain cool. Control your body. Then you will become a God quickly.

965. If you marry, people will say that you are a lustful man. If you do not marry, they will say you are an impotent man. If you do worship, people will say you are a hypocrite, a false devotee. If you do not worship, they will say you are an atheist. There is no one on earth who is not blamed. It is very difficult to please the world. Even Sri Sankara, Lord Krishna, Rama and Siva are criticised. Then what about poor human beings who are full of faults? Censure and criticisms are jugglery of words, vibrations in ether or air. Do not mind them. Turn a deaf ear. Allow them to pass from one ear through the other. Then alone you can be happy. You are Atman. Nothing can hurt It. Nobody can injure It.

966. No one is always praised and no one is always censured. Also there is no one on earth who is not blamed. Therefore do not bother about praise or censure. Rise above censure and praise and identify yourself within Atman or supreme Self, Glory of Glories, the Holy of Holies, the Light of lights, the Sun of Suns.

967. Death is waiting to overtake you at any moment. Your span of life has come to an end. Have you prepared yourself to meet Him with a smile? How many virtuous actions have you done? Do charity. Speak Truth. Control anger. Serve Sannyasis. Then you will have cool, resting places on your road. You can cross the *Vaitarani river* (full of pus, blood, etc., the *astral plane*), with ease and joy. The Devas will help and serve you there. They will embrace you with outstretched hands.

968. On Sundays observe complete fast and complete silence. Give up reading, writing etc. Do only meditation and Japa. You will grow rapidly in spirituality. Shut yourself up in a room. If you cannot do this, take milk and fruits or bread in the evening. Do a little work in the evening or afternoon. Even if you find it difficult, observe Mauna for 4 hours and take meals once only.

969. Accept your mistakes and foolishness. You will grow quickly. If you constantly self-justify yourself with foolish arguments, lies and dissimulation, you are doomed for destruction. A fool who thinks himself wise is a big fool. He can never be im-

proved. If a fool accepts his foolishness, he is really wise to a certain extent. He can be corrected and improved. Egoism in man is deep-rooted. Even a dunce thinks he is very, very intelligent. This is due to the force of Avidya.

970. Remember the quadruplet, viz., *Sat Vichara* (right thinking), *Sat Bashan* (right speaking), *Sat Karma* (right action) and *Satsanga* (good company). Practise these four virtues constantly. Be established in them, you can realise the Self this very second, you can attain the goal of life, the supreme abode of peace, *Param Dhama*, *Param Pada*, this very moment. No use of mere talk but do solid practice at once. A drachm of spiritual Sadhana is better than tons of theories or hot discussions, heated debates or pedantic orations.

971. Those who are averse to sensual enjoyments who have tranquillity of mind and who take interest in the study of Srutis are *Uttama Adhikaris* (qualified persons) for the practice of Jnana Yoga.

972. Regular reading of spiritual books and spiritual journals is by itself a kind of Savikalpa or Savitarka Samadhi (with reasoning). Worldly thoughts are shut out when your mind is concentrated on spiritual ideas. The mind is filled with purity, Sattva. Svadhyaya affords good spiritual food for the mind. Keep the mind fully occupied by some way or other. Annihilate laziness. An idle brain is Satan's workshop.

973. Enquire willingly and diligently. Hear with silence the words of holy men. Do not argue unnecessarily with sages to show your erudition.

974. The wheel of Samsara can only be destroyed by God-realisation. There is no other way. You will have to do this either in this birth or after hundred births. Why not earlier, right now, in this very second? Why do you prolong it, when you know it for certain that God-realisation alone can put an end to human suffering and miseries? Struggle hard and realise Him now, in this very birth.

975. Desire to do righteous acts. Control anger. Do not hide things that can be given to others in charity. Do not prevent a man from his giving something to another person. Never give

up perseverance. There is nothing more degrading than begging. Give alms and then eat. Do Svadhyaya. Study the ways of the world and then move with people in accordance with their ways.

976. Do not place your trust in worldly-men. Place thy trust in God. He is your real father, mother, teacher and friend. He will never forsake you. Men are cunning, treacherous, weak and fickle-minded.

977. Never think like this: "I am a wretched man." Drive off wrong ideas. Be brave like a lion. Be cheerful always. In reality you are Atman. This body is only a sheath or slough that is to be thrown away. Nobody can hurt Atman. It is invulnerable. Who can hurt his own self? Absurd. Walk like Guru Govind Singh. Leave off shyness. Shake off effeminate nature. Talk with emphasis and force. Repeat Gayatri 1008 times morning and evening with meaning and Bhava.

978. Do not join with those persons whom the mind totally dislikes. Live alone. Never revenge. Keep quiet when people mock at you or talk ill of you. Simply give a Vedantic smile. Show your strength. Remain in those places where you will be insulted. You will gain immense strength. Your vanity will disappear soon.

979. Variety is the nature of manifestation. If there is no variety, the world will be a mere prison house. Art, music, science, poetry, etc., are the various expressions of the One Infinite. You can realise the Self through music, through art, through science. Always feel the Self everywhere, in everything. You must feel unity in diversity, the oneness that lies at the back of all these varieties. Develop the new Yogic vision, the eye of Divine wisdom, the *Jnana Chakshu*, and rest in peace and infinite, eternal Bliss.

85. Miscellaneous Spiritual Lessons—II

980. Once upon a time there was a dispute between a mountain and a squirrel. The mountain said: "O squirrel! You cannot bear like myself on your breast huge numbers of trees." The squirrel retorted: "True, quite true, O my friend, mountain!

But you can never crush a nut like myself." Everybody is great in his own place. Everyone has got some gift from Nature.

981. The Jnanis are really happy. The ignorant fools are also happy for they do not bother their heads about Dharma, Adharma, etc. It is only those people, in whom Viveka is just awakened, are tormented much. But, everybody should pass this stage before he gets Jnana.

982. When a Sikh meets his friend, he salutes him with "*Sat Nam, Ek Omkar*". This means: God's Name only is Truth. God is the only Truth. God is one without a second. When people carry a dead body on the road, they say "*Ram Nam Satya Hai*—The Name Ram is the only living Truth." Even though people hear this very often they forget God's Name. This is due to the force of Avidya, Moha, Raga and Kama. But Vivekis and Bhaktas are always on the alert. They remember Him always and realise the Infinite Bliss and Supreme Peace.

983. The world is a ball of fire. There is fire within. The mind with its modifications of lust, anger, hatred and jealousy is a blazing furnace inside. Why do you laugh then? Where is the joy here?

984. There are three kinds of Taapa (fever) viz., Adhyatmic Taapa, Adhibhautic Taapa and Adhidaivic Taapa. Fever, headache, etc., are Adhyatmic Taapa. Scorpion sting, snake bite, attacks from wild animals are Adhibhautic Taapa. Thunder, lightning, heavy rains, extreme heat are Adhidaivic Taapa. Freedom from three kinds of Taapa is Moksha according to Sankhyas.

985. Do not pretend that you know much. Accept your weaknesses, faults and ignorance in the presence of others. Then you will really grow wise.

986. You want Bhakti, Jnana and Nishtha. Dry philosophy, high sounding words and logic will not profit your soul. They will augment your vanity.

987. In the tree of Jnana you can pluck the flower of Santi and the fruit of Moksha, Paramananda Prapti, with the destruction of Avidya and its effects.

988. Vedic affirmations and Upanishadic assertions are infallible. These are the utterances of seers of Truth. They are revelations through direct perception (Spiritual Anubhava). They are not like ordinary human statements—which are mixed with error, untruth and deceit.

989. Dharma is extremely subtle (Ati-sukshma), intricate and complex. Even sages are perplexed. Foolish people charge Sri Rama for killing Vaali and hiding himself behind the tree, and Yudhishtira for pawning Draupadi. They acted in accordance with Neeti. Wise people only could understand this.

990. A Sannyasi who lives in Uttarkasi, Himalayas, finds it difficult to live in summer in Delhi. He has not the balanced mind. One should be able to bear both heat and cold. Then only he is said to have Sama, balanced state of mind.

991. A man who lives alone in a cave cannot mix with others. He develops *plurophobia*. This is not balance also. A man must be able to live alone in a cave or a solitary room. At the same time he must keep up balance when he lives in the bustle of a city.

992. *Satyam vada* (speak the truth). *Dharmam chara* (Do righteous acts). *Matri Devo Bhava* (Let thy mother be a God to thee). *Pitri Devo Bhava* (Let thy father be a God to thee). *Acharya Devo Bhava* (Let thy teacher be a God to thee). *Atithi Devo Bhava* (Let thy guest be a God to thee) [Taittiriya Upanishad]. If a young Sannyasi is full of Vairagya and Viveka and does steady Sadhana and sticks to the line tenaciously by living in seclusion, think that he has led the life of Sannyasi in several births. The force of Sannyasa Samskaras gives him so much strength in this birth. Otherwise it is impossible to stick to this line of Sannyasa. It is beset with so many difficulties.

993. Spiritual experiences differ. Glimpse of Brahman is *Alpam* (small). Establishment in Brahman (*Brahmistithi*) is *Bhuma* (great). Jada Bharata, Dattatreya, Vama Deva, Mansoor, Shams Tabriez and Sadasiva Brahman plunged themselves deeply into the ocean of Brahman. So, they were not able to work in the world. Some Jnanins like Sankara touched the ocean only. They kept up the higher Sattvic ego.

Hence they were able to do work in the world for the spiritual uplift of humanity.

994. There are two ways to wade over this ocean of Samsara. One is Satsanga. The other is Sat Shastra Vichara.

995. Lord Krishna is an embodiment of Rasa. He is Akhilarasamrita Murti. He is the repository or fountain source of all Rasas. The devotee shares this Rasa or supremely delicious nectar through devotion. Rasa is an eternal, indivisible and inconceivable essence of the supreme transcendental bliss. Rasa is of the essence of Krishna. The devotee tastes the Bhakti Rasa and attains immortality.

996. Mark how Prema arises in one's heart when a man attends the Satsanga of Bhaktas. He hears the glory of the Lord and the efficacy of the Name of the Lord. He begins to develop faith and slowly he is attracted towards the Lord. He then begins to do Kirtan, recites His Name and sings His glory. He takes to the study of Ramayana or Bhagavata. This is his initial Sadhana. By chanting the Lord's Name and hearing its glories and Lilas all his sins and obstacles to devotion are destroyed. Nishtha (devoutness) springs as soon as the evils are annihilated. From Nishtha, Ruchi (taste) for hearing the Lilas of the Lord, reciting His Names and singing His glory arises. This taste is followed by a strong inclination for devotion and closer attachments. Rati or intense love arises from this inclination. When Rati for Krishna arises from Sadhana, Bhakti is deepened and intensified and takes the permanent form of Bhakti Rasa. In Prema the heart is softened more markedly. Prema is the abode of all bliss. It is the one thing needed. It is the culmination of Bhakti.

997. Dharma indeed is supreme in this world. In Dharma is truth rooted (*Dharme satyam pratishthitam*). Therefore practise Dharma. The practice of Dharma will lead to the attainment of the final emancipation or freedom from birth and death.

998. O Lord! Although Lakshmi ever abides with Thee, She is jealous of Tulasi which is offered at Thy Feet, and wishes to serve Thee in a similar manner. Thy devotion to those who are devoted to Thee is greater than to Lakshmi. Those who are Thy

devotees and know the Truth, wish only for devotion to Thy Feet. Devotion to Thee is the only remedy for those who are being scorched by the fire of Samsara or worldly life.

999. Man wants fullness. He does not know on account of his ignorance where to make his search to attain this fullness. In vain he searches in external objects to attain this fullness. He amasses wealth, gets titles, marries, begets children and builds bungalows and yet he cannot attain this fullness. He can attain the fullness in his own inner Self or Atman which is all-full. His constant wish to attain fullness gives the clue that the nature of the Soul or Atman is fullness. It is self-contained.

1000. The religion of the good, the path of Dharma is extremely subtle and difficult of comprehension. Therefore follow the teachings of scriptures and the instructions of sages.

Om Santi! Santi! Santih!

HARI OM TAT SAT!

APPENDICES

APPENDIX A

Ahimsa—Satyam—Brahmacharya

(These three cardinal virtues are universally admitted to be the corner stones of the edifice of spirituality of every individual. Though, for instance, it is possible to awaken the Kundalini Shakti through Hatha Yogic Kriyas alone, an aspirant, far from deriving any benefit through such an awakening, would dig his own grave, if he has not forearmed himself with these all-important virtues. Every authority on Yoga—from Lord Krishna down to the twentieth century spiritualists—has laid the greatest stress on the necessity of the aspirant equipping himself with these Daivi Sampat before launching on a voyage to the other shore of Samsara. It will be clear to anyone that all the qualities described both by Sri Krishna in the Gita and by Maharshi Patanjali in his Sutras hinge around these three. Nor are these virtues peculiar to any one of the four Paths to God-realisation. They form in fact the very foundation of spirituality; and an aspirant to whichever branch of Yoga he may belong—a Bhakta or a Karma Yogi or a Raja Yogi or a Jnani—must possess them; there is no escape! In the following article Sri Swamiji shows how success attends on the man who develops these virtues, both in the spiritual and in the material spheres. And, we have walking examples to testify to the veracity of this statement—Swamiji himself in the spiritual field, Mahatma Gandhiji in the other.

—THE PUBLISHERS

I. Ahimsa (Non-Violence)

Ahimsa is non-injuring in thought, word and deed. This is the most important item in the Yama of Patanjali Maharshi's Ashtanga Yoga. "*Ahimsa prathishtayam tat-sannidhau-vaira-*

tyagah—abstinence from non-injuring, killing being established, all hostilities are given up in the presence of the practitioner" (Patanjali Yoga Sutra II-35). Ahimsa is supreme Love. Ahimsa is soul force. Ahimsa is Divine Life. Hate melts in the presence of love. Hate dissolves in the presence of Ahimsa. There is no power greater than Ahimsa. The practice of Ahimsa develops will-power to a considerable degree. The practice of Ahimsa will make you fearless. He who practises Ahimsa with real faith can move the whole world, can tame wild animals, can win the hearts of all and can subdue his enemies. He can do and undo things. The power of Ahimsa is ineffable. Its glory is indescribable. Its greatness is immeasurable. The force of Ahimsa is infinitely more wonderful and subtle than that of electricity or magnetism.

Ahimsa is a wonderful quality of the heart. It is a rare virtue. It transmutes a man into divinity. He who is established in Ahimsa is God Himself. All the Devas and the whole world pay their homage to him. The power of Ahimsa is greater than the power of intellect. It is easy to develop the intellect but it is difficult to develop the heart. The practice of Ahimsa develops the heart in a wonderful manner.

If one is well-established in Ahimsa, the other four items, viz., Satyam, Asteya, Brahmacharya and Aparigraha will come by themselves. One has to kill his egoism if he wants to practise this virtue. He must control his emotions and impulses. Man is worse than a cobra or a scorpion. There is a sword in his tongue. He hurts the feelings of others. He takes delight in injuring others.

He who practises Ahimsa develops a strong will-power. In his presence enmity ceases. In his presence cobra and frog, cow and tiger, mongoose and cobra, cat and rat, wolf and lamb, will all live together in terms of intimate friendship. In his presence all hostilities are given up. The term 'hostilities are given up' means that all beings, men, animals, birds and poisonous creatures, would approach the practitioner without fear and would do no harm to him. Their hostile nature disappears in

them in his presence. The rat and the cat, the snake and the mongoose, and other beings, enemies of each other by nature give up their hostile feelings in the presence of the Yogi who is established in Ahimsa. Lions and tigers can never do any harm to such a Yogi. Such a Yogi can give definite orders to lions and tigers. They will obey. This is Bhuta Siddhi, obtainable by the practice of Ahimsa. The practice of Ahimsa will culminate eventually in realisation of unity and oneness of life—Advaitic consciousness. It will enable one to develop cosmic love.

Only the ordinary people think that Ahimsa is not to hurt any living being physically. This is but the gross form of Ahimsa. The vow of Ahimsa is broken even by showing contempt to another man, by entertaining unreasonable dislike for or prejudice towards anybody, by frowning at another man, by hating another man, by abusing another man, by speaking ill of others, by backbiting or vilifying, by harbouring thoughts of hatred, by uttering lies or by ruining another man in any way whatsoever. If you practise Ahimsa, you should put up with insults, rebukes, criticisms and assaults also. You should never retaliate nor wish to offend anybody even under extreme provocation. You should not entertain any evil thoughts against anybody. You should not harbour anger. You should not curse. You should be prepared to lose joyfully even your life in the cause of Truth. The ultimate Truth can be attained only through Ahimsa.

Absolute Ahimsa is impossible. It is not possible to the most conscientious Sannyasin. You must avoid killing countless creatures in walking, sitting, eating, breathing, sleeping, drinking, etc. You cannot find a single non-injurer in the world (*Nasti Kaschid Ahimsakah*). You have to destroy life in order to live 'Jivo Jivanasya Jivanam'. It is physically impossible for you to obey the law of non-destruction of life, because the phagocytes of your blood also are destroying millions of dangerous intrusive spirilli, bacteria, germs, etc.

According to one school of thought, if by the murder of a dacoit thousands of lives can be saved, it is not considered as Himsa. Ahimsa and Himsa are relative terms. A Sannyasi

should not defend himself and use violence even when his life is in danger. A Sannyasin is one who says, "I am not the body". "I am the Immortal Atman". A householder can defend himself when he is in danger; this is also considered as Ahimsa, but the householder who practises Ahimsa in thought, word and deed should also behave like a Sannyasin.

When you walk in the streets, many small insects are trampled down under your feet. When you breathe, many small germs are destroyed. Householders have to do Pancha Maha Yajna for this sake. This is the Prayaschitta for the destruction of these small germs in the grinding machine, fire place, and other places where the brooms and water pots are kept. The Pancha Maha Yajnas are mainly intended to satisfy the Devas, the Rishis, the Pitris, the mankind and the Bhutas or the lower animals. According to the injunctions of the Hindu Sastras, every householder must perform these five Yajnas. If he fails to do, he suffers from Pratyavaya Dosha (the sin of omission). These are intended for the householders for the purification of heart. The five great Yajnas as mentioned in the Sastras are:

(i) The *Deva Yajna* which consists in offering oblations unto Devatas with recitation of Vedic Mantras.

(ii) The *Rishi Yajna* which consists in studying and teaching the Vedas with offerings of oblations to Rishis.

(iii) The *Pitri Yajna* which consists of Tarpana (offering of oblation to the departed manes) and Sraaddha, the offering of Pindas in the name of the departed soul.

(iv) The *Bhuta Yajna* or the offerings of food to cows, crows and animals, etc., which cannot but develop cosmic love and Advaitic feeling of oneness.

(v) The *Atithi Yajna* or giving food and doing homage or honour to the guests.

Ahimsa is a Mahavratam or the great universal vow. It should be practised by all people of all countries. It does not concern the Hindus or Indians alone. Whoever wishes to realise the Truth must practise Ahimsa. You may encounter any amount of

difficulties; you may sustain any amount of losses; but you must not give up the practice of Ahimsa. Trials and difficulties are bound to come in your way to test your strength. You should stand adamant. Then alone will your efforts be crowned with sanguine success.

There is hidden power in Ahimsa which protects the practitioners. The invisible hand of God gives protection. There is no fear. What can pistols and swords do? First control your physical body. When a man beats you, keep quiet. Suppress your feelings. Follow the instructions of Lord Jesus and His Sermon on the Mount. Says Lord Jesus: "If a man beats you on one cheek, turn to him the other cheek also. If a man takes your coat, give him your cloak also." This is very difficult in the beginning. The old Samskaras of revenge "Tooth for tooth, tit for tat, an eye for an eye, paying back in the same coin," will force you to retaliate. But you will have to wait coolly. Reflect and meditate. Do Vichara. The mind will become calm. The opponent who was very furious will also become calm, because he does not get any opposition from your side. He gets astonished and terrified also because you stand like a sage. By and by you will gain immense strength. Keep the ideal before you. Try to get at it through with faltering steps at first. Have a clear-cut mental image of Ahimsa and its immeasurable advantages.

Ahimsa is a weapon not of the weak but of the strong. It is a shield not of the effeminate but of the potent. It is really made of sterner stuff. You will have to practise it carefully in your daily life. You may fail one hundred and one times in your attempt but gradually you will gain strength to put it into actual practice also. Ceaseless practice, strenuous struggle and rigorous discipline of the mind, body and speech are necessary. You can attain perfect state of Ahimsa if you are non-violent in thought, word and deed.

Remember the actions of the great sages of yore. Jayadev, that author of Gita Govinda, gave large and rich presents to his enemies who cut off his hands and got Mukti for them by sincere prayers. He said: "O my Lord! Thou hast given Mukti to

Thy enemies Ravana and Kamsa. Why canst Thou not give Mukti to my enemies now?" Pavahari Baba carried the bag of vessels and followed the thief and said: "O thief Narayana! I never knew that you visited my cottage. Pray, accept these things." The thief was quite astonished. He left off his evil habit from the very second and became a disciple of Pavahari Baba. A saint or a sage possesses a magnanimous heart. By remembering the noble actions of such saints you will have to follow their principles and ideals.

After controlling the body, control your speech. Make a strong determination: "I will not speak any harsh word to anybody from today." You may fail a hundred times. What does it matter? But you will slowly gain strength. Check the impulses of speech. Observe Mauna. Practise Kshama or forgiveness. Say within yourself: "He is a baby soul. He is ignorant. So he has done it. Let me excuse him this time. What do I gain by abusing him in return?" To err is human; to forgive is divine. Give up slowly Abhimana. Abhimana is the root cause for human sufferings. Finally go to the thoughts and check the thought of injuring. Never think also of injuring anyone.

The custom of animal sacrifice must be stopped entirely. Mother Kaali does not want you to kill buffaloes and goats. People kill goats for satisfying their own palates. Mother Kaali wants you to kill your egoism. Your Ahamta and Mamata "I-ness and mine-ness" should go. Those who take away the life of these poor dumb creatures will undergo terrible tortures in the Raurava and Maharaurava hells. They will be thrown into the lake of fire and roasted. Action and reaction are equal and opposite. Foolish people bring the argument that the 'sin of killing goes away by eating the flesh'. This is wholly preposterous. They say: "Why has God created all these birds and animals? These are all meant for the use of man". If tigers stand up and say now: "These men are meant for our food. God has created them for our prey," what answer are you going to give, O foolish ignorant man? Animal food brings various kinds of incurable diseases of liver and kidneys. Various kinds of the worms, such

as the tape-worms, develop in the bowels. Even in the West, people have taken to the pure vegetable food and fruit diet. There are hundreds of fruitarean restaurants. They have recognised the evils of animal foods and the value of vegetable foods. O cruel man! Give up killing of these innocent animals. You will have to pay a heavy price on the day of Judgment. Develop mercy. Visit a shop of butchers and see how these animals undergo sufferings when their heads are cut off. Then you will leave off meat eating. You will find better nutrition in butter, dhall, peas, beans, curd, milk and fruits. You will have a good, sharp intellect by taking vegetable food. In Mahabharata it is said that these seven are guilty of Himsa by eating the flesh of an animal, viz., (i) He who brings the animal for being killed, (ii) he who consents to this proposal, (iii) he who kills it, (iv) he who buys it, (v) he who sells it, (vi) he who prepares the meat, and (vii) he who eats it.

The law of Ahimsa is as much exact and precise as the law of gravitation or cohesion. You must know the way to apply it intelligently with scientific accuracy. If you are able to apply it with exactitude and precision you can work wonders. You can command the elements and nature also. The mysteries of nature will be revealed unto you like an Amalaka fruit held in the palm of your hand.

Ahimsa is never a policy. It is a sublime virtue. It is the fundamental quality of seekers after truth. No Self-realisation is possible without Ahimsa. It is through the practice of Ahimsa alone that you can cognise and reach the Supreme Self or Brahman. Those with whom Ahimsa is a policy may fail many a time. They will be tempted to do violent acts also; on the contrary those who strictly adhere to the vow of Ahimsa as a sacred creed or a fundamental canon of 'Yoga' can never be tempted to violence.

The path of Ahimsa is very narrow; but if you practise Ahimsa in right earnest you can easily traverse this path, since you cannot but get the Divine Grace at every step. The Immanent Lord will back you up and guide you at all times. You may not get full success in the practice of Ahimsa within a short time, in

two or three months. You will be established in Ahimsa only by a constant and vigilant endeavour. The practice involves continuous suffering, no doubt, and you will have to cultivate the practice of endless patience and forgiveness also. The path of Ahimsa is the blade or the path of razor. It is like walking on the edge of a sharp sword. If you are careless you will be seriously hurt, but if you are vigilant you cannot but attain Immortality. You have to pay a heavy price indeed, if you wish to have eternal life and perennial bliss.

Buddhism and Jainism as preached by Lord Buddha and Mahavir the Great, have got the most complete system of Ahimsa. Jainism has always clung to it with utmost possible tenacity. A very rigid form of asceticism was proclaimed by the Nirgranthas, the forebearers of the Digambara cult of Jains. The promulgator of Nirgrantha asceticism was a rigid ascetic. To him every particle of matter, every blade of grass, every drop of water, even fire and molecules contained organic evolving life and as such to walk, to breathe, to inhale, to exhale, to eat, to drink, to make fire, to be, to do, and every act was sin. To abstain from fish and flesh totally and mortify the body was the only way to salvation. This was the school of extreme asceticism.

But really speaking such sort of rigorous asceticism is not required for the attainment of final beatitude of life. It is simply the foolish torture of the body. That is the reason why Lord Krishna says in the Gita: "The men who perform severe austerities unenjoined in the scriptures, wedded to vanity, and egoism, impelled by the force of their desires and passions; unintelligently, tormenting the aggregated elements forming the body, and Me also, seated in the inner body, know these are demoniacal in their resolves." (Chap. XVII—5-6).

When there is one Self in all beings, how can you hurt another being? On account of ignorance you forget yourself and harm your neighbour. When somebody abuses you, you are overpowered by anger and then you give him a blow. When the wave of anger subsides you repent very much for your wrong

action. Though you have repented, you again repeat the same wrong action after some time. Why? Because you have no inner strength to control your impulses and emotions. This is your beastly or animal nature. "To return good for evil, to show the other cheek also when one gives a blow on one cheek, to pray for the man who has persecuted you", "to see God in thief, cobra, and the fallen sister of ill-fame" is the doctrine of God-men. This is divine nature.

Even now there are people who do not give least pain to flies or ants. They carry sugar and rice for distribution to the ants in their holes. They do not use lights at night for fear of killing the small insects. They are very careful in walking in the streets, as they do not want to trample down small insects. Blessed are these men. They will soon see God as they have soft hearts. Lord Buddha was the only Mahatma who was well established in Ahimsa. He offered his body to the tiger voluntarily when it was hungry.

So always remember the dictum or the authoritative saying of the scriptures, "*Ahimsa Paramo Dharmah*—non-injuring is the highest Dharma." Remember the wise utterances of Bhishma, the Great, "*Pranadanat param danam na bhutam na bhavishyati*—neither was there nor will there be a greater gift than the gift of life." Practise Ahimsa which is your supreme Dharma in your daily life and through Ahimsa alone attain the inner spiritual strength, the serenity of mind, and realise the Truth!

II. Satyam (Truthfulness)

Srutis emphatically declare "*Satyam Vada*—speak the Truth." "*Satyameva Jayate Nanritam*—Truth alone triumphs not falsehood." In Yama of Patanjali Maharshi's Ashtanga Yoga, Satyam comes as the second Yogic canon to be observed by the Yogic students. "*Satyam pratishtayam kriyaphalasrayatvam*—speaking Truth, when established, leads (the Yogi) to the bestowal of fruits for actions (Raja Yoga Sutra II-36). A truthful man is absolutely free from worries and

anxieties. He has a calm mind. He is respected by all. If you observe speaking the Truth for twelve years, you will have Vak Siddhi. Then whatever you speak will come to pass. There will be power in your speech. You can influence thousands. Whatever you think or speak will turn out to be true. You can do anything even by mere thought.

Speaking the Truth is the most important qualification of a Yogi. In Hitopadesa you will find, "If Truth and one thousand Asvamedha Yajnas are weighed in a balance, Truth alone will out-weigh." In Mahabharata also you will find: "The four Vedas on the one side well studied together with all their Angas and Upangas are far out-weighed by Truth alone on the other." Such is the glory of Truth.

God is Truth. He can be realised only by speaking Truth and observing Truth in thought, word and deed. Truthfulness, equality, self-control, absence of envious emulation, forgiveness, modesty, endurance, absence of jealousy, charity, thoughtfulness, disinterested philanthropy, self-possession and unceasing and compassionate harmlessness are the thirteen forms of Truth.

Your thoughts should agree with your words, and the words should agree with your actions. In the world people think of one thing, say another thing and do a third thing. This is horrible! This is nothing but crookedness. You must carefully watch your thoughts, words and actions. The little gain that you get by telling lies is no gain at all. You pollute your conscience and infect your sub-conscious mind. The habit of telling lies will be carried to your next birth also and you will undergo suffering from birth to birth. Have you ever thought over this matter? Be very serious and stop the evil habit of telling lies from this very second.

Aspirants should sincerely endeavour to speak the Truth at all times. If they are established in Truth, all other virtues will cling to them. Even some Sadhus and Sannyasins speak terrible lies for little things to keep prestige, position and to get respect in society. This is a horrible mistake! Householders can be excused to some extent. Sadhus and Sannyasins can never

be excused. If the mind is impure, Self-realisation cannot be attained even if you meditate for 20 hours a day.

A worldly man, a moralist and a spiritual man have all different conceptions of truth. If A asks B "Are you married?" and if B replies "I am a bachelor" when he is really married, this is an untruth according to a worldly man. If he says "Yes I am a married man," this is truth. A moralist cares for the result of truth. If a man can save the lives of many innocent persons by telling a lie, it is truth for a moralist, because an untruth has brought greatest good. If the uttering of truth brings greater harm to many persons it is an untruth according to a moralist. According to a spiritual man Brahman is Truth, this world is unreal.

The name Harischandra is now a household word because he was a truthful man. He stuck to his principles of speaking Truth at any cost. He never cared for his wife or for his dominion. He underwent all sorts of suffering. He was truthful to the very last. Visvamitra tried his level best to make him a liar. He failed in all his attempts. Truth alone triumphed in the end.

Write in bold types the words "SPEAK THE TRUTH" on card boards and hang them in different places in your house. This will remind you when you are tempted to speak any lie. You will check yourself at once. A time will come when you will be in the habit of speaking the truth. Punish yourself by fasting if you tell a lie and record the lies in the diary. Gradually the number of lies will be reduced and you will become a truthful man eventually.

Penetrate more deeply into the kingdom of Truth. Aspire to realise the Truth. Sacrifice your all for Truth. Die for Truth. Speak the Truth. Truth is life and power. Truth is existence. Truth is knowledge. Truth is bliss. Truth is silence. Truth is peace. Truth is light. Truth is love. Live to know the Truth. Live to realise the Truth. Live to penetrate more deeply into the realms of Truth, eternal sunshine and perennial joy. May that Truth guide you in all your actions. May that Truth be your centre, ideal and goal, O Lover of Truth!

III. Brahmacharya (Celibacy)

Brahmacharya is freedom from sexual thoughts and desires. It is control of all Indriyas in thought, word and deed. It is for both men and women. "Brahmacharya or spotless chastity is the best of all penances." Such a celibate is God indeed! One who has perfect control over sexual energy attains powers unobtainable by any other means. The door to Nirvana or perfection is complete Brahmacharya. Complete celibacy is the master-key to open the realms of elysian bliss. The avenue to the abode of Supreme Peace begins from Brahmacharya or purity.

No one wishing to become a perfect and true man can realise his wish, if he does not begin his life with the strict observance of Brahmacharya. Pleasure comes but not to stay. Mortal flesh is only clay. Everything will pass away. Brahmacharya is the only way to obtain all sorts of higher achievements of life.

Practice of Brahmacharya gives good health, inner strength, peace of mind and long life. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments strength, vigour and vitality. It gives power to face the difficulties in the daily battle of life. A perfect Brahmachari can move the world, can command the five elements, like Jnana Dev. It gives tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory and good Vichara Sakti. Through Brahmacharya and Brahmacharya alone can you get physical, mental and spiritual advancement in life. It is the master-key for opening the realms of health and happiness. It is the corner stone of bliss and unalloyed felicity. It is the only specific that keeps up true manliness.

Sexual indulgence is a great obstacle in the spiritual path. It bars the spiritual practices definitely. The sexual urge must be controlled by entertaining sublime divine thoughts and regular meditation. There must be complete sublimation of the sexual energy. Then only is the aspirant safe. Lustful thoughts manifest in the mind on account of Vasanas or passion. The cunning and diplomatic mind will seek silent gratification by looking and

talking with a lady. The total annihilation of the sexual desire is the ultimate spiritual ideal. Therefore entertain always sublime divine thoughts. The old evil sexual thoughts will gradually vanish, just as the old nail in a plank is driven away by inserting over it a new nail. The Yogic student should be pure in thought, word and deed. Perfect sublimation can hardly be achieved within a day or two. It demands continuous struggle with patience and perseverance for some time. Even the householders should keep the above ideal before them and should try to realise it gradually. They should avoid excess in this direction. If the state of perfect sublimation is attained, there will be purity in thought, word and deed. No sexual thought will enter at any time.

Failure in Brahmacharya is due to two causes. One is Vasana and the other is sense perception. Thoughts which make up this Vasana are checked by Vichara or introspection. Thoughts due to perception are checked by seclusion or avoidance of lustful objects and by Satsanga; and by avoiding the lustful company you can attain Brahmacharya. Discharges can be checked by avoiding the opposite sex in seclusion and living always under the protection of superiors. Do not mix with ladies. The sexual Vasana will assume an aggravated form suddenly without a moment's notice. You will commit adultery and then repent. Then your whole character and fame will vanish. Dishonour is more than death. There is no crime more heinous than this. There is no Prayaschitta for this. So beware! Be cautious. Remember the parts of the body of the woman. They are composed of flesh, bone, urine and faecal matter. Vairagya will come. The sexual desire towards another lady is adultery or break in Brahmacharya. The desire is more than the act. Therefore entertain always pure thoughts and mentally prostrate before all ladies and say "O Mother Kaali! Do not tempt me. Prostrations unto Thee!"

Om Peace! Peace!! Peace!!!

APPENDIX B

Twenty Important Spiritual Instructions

(These twenty instructions contain the very essence of all Yoga Sadhanas—Karma, Bhakti, Jnana and Raja Yoga—all will come to one who follows them whole-heartedly. They are the KEY to quick development and culture of the physical, mental, moral and spiritual self of man.)

1. Hari Om! Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for Sadhana. Do all your morning spiritual Sadhana during this period from 4 a.m. to 6.30 or 7 a.m. Such Sadhana gives quick and maximum progress.

2. **Asana**: Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the East or the North. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.

3. **Japa**: Repeat any Mantra as pure "Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vaasudevaya, Om Sri Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om," or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.

4. **Dietetic Discipline**: Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any chutney. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.

5. Have a separate meditation-room under lock and key.

6. Do charity regularly, every month, or even daily according to your means, say six paisa per rupee or $\frac{1}{10}$th of your income.

7. Svadhyaya: Study systematically the Gita, Ramayana, Bhagavata, Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, Upanishads or Yoga Vasishtha, the Bible, Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.

8. Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.

9. Get by heart some prayer-Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.

11. Fast on Ekadasi or live on milk and fruits only.

12. Have a Japa Maala (rosary) round your neck or in your pocket or underneath your pillow at night.

13. Observe Mauna (vow of silence) for a couple of hours daily.

14. Speak the truth at all costs. Speak a little. Speak sweetly.

15. Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.

16. Never hurt anybody (*Ahimsa Paramo Dharmah*). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. Do not depend upon servants. Self-reliance is the highest of all virtues.

18. Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.

19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Saranagati).

OM Santi Santi Santih!

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

APPENDIX C

Spiritual Daily Routine

(For Householders)

Morning Japa and meditation	4 to 6 a.m.
Asanas	6 to 6-30 a.m.
Pranayama	6-30 to 7 a.m.
Rest	7 to 7-10 a.m.
Reading of Gita, Ramayana, Upanishads, Yoga-Vasishtha, Bhagavata, etc.	7-10 to 7-40 a.m.
Chota Hazri	7-40 to 7-50 a.m.
Marketing	7-50 to 8-20 a.m.
Bath	8-20 to 8-50 a.m.
Morning Interview	8-50 to 9-10 a.m.
Breakfast	9-10 to 9-40 a.m.
Rest	9-40 to 10 a.m.
Office	10 a.m. to 5 p.m.
Evening Tiffin	5 to 5-20 p.m.
Evening walk, tennis, etc.	5-20 to 6-20p.m.
Evening interview	6-20 to 7 p.m.
Evening meditation	7 to 8 p.m.
Supper	8 to 8-30 p.m.
Rest	8-30 to 9 p.m.
Study of philosophical books	9 to 10 p.m.
Sleep	10 p.m. to 4 a.m.

New Year Resolves for Quick Spiritual Progress

1. Maintain a Diary and at the end of every month send a copy of it to your spiritual guide who will give you further lessons for your progress.

2. Keep daily Mantra note-book and regularly write a page or two of your Ishta Mantra or Guru Mantra in ink.

3. Chalk out a routine for daily practice and stick to it at any cost. Distractions and obstacles are many. Be ever careful and vigilant.

4. Make a few resolves for practice during the New Year (as shown on the next page). Any of the resolves may be crossed out, added to or altered to suit the individual temperament, convenience, or stage of development.

5. Do not abruptly change your nature or mode of living. You can grow and evolve quickly in the spiritual path, develop your will power and control the mind and the senses by sticking to the resolves.

6. If you fail in any of the resolves through lack of self-control, unknowingly, or by force of circumstances, you should perform some Maalas of Japa or give up one meal to remind yourself of the resolve and to impress upon the mind the importance of these resolves (self-punishment).

7. The resolves form should be prepared in duplicate and one copy duly signed and sent to your Guru so that you may not be tempted to relax your efforts or ignore the resolves or break any resolve under the slightest pretext or lame excuse.

8. Request all your friends to maintain such Resolves, Daily Spiritual Diary and Mantra note-book. Thus you can elevate many from the quagmire of Samsara.

Specimen Resolves Form

My Resolves for the Year.....

1. I will perform Asanas and Pranayama for..... minutes daily.

2. I will take only milk and fruits in lieu of night meals once a week/fortnight/month.

3. I will observe fast on Ekadasi days, once a month.

4. I will give up ..... (one of my cherished objects of enjoyment) once every.....days/months for..... months.

(a) smoking, (b) cards, (c) cinema, (d) novel.

5. I will observe Mauna (complete silence) for..... minutes/hours daily and..... minutes/hours on Sundays and holidays and utilise the time in concentration, meditation, Japa, introspection.

6. I will observe Brahmacharya (celibacy) for..... weeks/months at a time.

7. I will not utter angry, harsh or vulgar words towards any one during this year.

8. I will speak the truth at all costs during the year.

9. I will not entertain hatred or evil thought towards anyone.

10. I will give away..... pies per rupee of my income in charity.

11. I will perform selfless service (Nishkama Seva) for..... hours daily/weekly.

12. I will do ..... Maalas of Japa daily (Maala of 108 beads).

13. I will write my Ishta Mantra/Guru Mantra in a note-book daily for..... minutes or ..... pages.

14. I will study ..... Slokas of Gita daily with meaning.

15. I will maintain a daily spiritual diary and send a copy of it every month to my Guruji for getting further lessons.

16. I will get up at ..... a.m. daily and spend ..... hours in Japa, concentration, meditation, prayers, etc.

17. I will conduct Sankirtan with family-members and friends daily for ..... minutes/hours at night.

Importance of Keeping a Spiritual Diary

The keeping up of a daily spiritual diary is an indispensable requisite and of paramount importance. Those who are already in the habit of keeping it know its incalculable advantages. A diary is a whip for goading the mind towards God. It shows the way to freedom and eternal bliss. It is your Guru. It is the eye-opener. It develops the Manana Shakti or the power of re-

flection. It will help you to destroy all your evil qualities and to be regular in your spiritual practices. If you regularly maintain a diary you will get solace, peace of mind and quick progress in the spiritual path. Those who desire to grow in morality and spirituality, those who wish to evolve rapidly must keep a daily record of their actions.

All great men of the world keep diaries. The life of Benjamin Franklin is known to you all. He kept a daily diary. He noted down the number of untruths and wrong actions for which he was responsible during the course of the day. In course of time, he became a perfect man. He had perfect control over his mind. Mahatma Gandhi advised the students to keep daily diary always.

A big thief is hiding himself in your brain. He has snatched away your Atmic pearl. He is giving you immense worries and troubles. He is deluding you. The thief is your mind. You must not be lenient towards him. You must kill him ruthlessly. There is no sword sharper than this diary to kill him. It checks his happy-go-lucky ways and destroys him eventually. All your daily mistakes will be corrected. A good time will come when you will be entirely free from anger, untruth, lust, etc. You will become a perfect Yogi.

Your father and mother gave you this body. They gave you food and clothing. But this diary is superior to your parents. It shows the way to freedom and eternal bliss. It gives you solace, satisfaction and peace of mind. Turn the pages of your diary carefully once a week. If you can record your actions every hour, your growth will be very rapid. Happy is the man who keeps a daily diary for he is very near to God. He has a strong will and he is free from defects and mistakes.

By keeping a Spiritual Diary, you can then and there rectify your mistakes. You can do more Sadhana and evolve quickly. There is no other best friend and faithful teacher or Guru than your diary. It will teach you the value of time. At the end of every month calculate the total number of hours you spent in Japa, study of religious books, Pranayama, Asanas, sleep, etc. Then

you will be able to know how much time you are spending for religious purposes. You have got every chance to increase the period of Japa, meditation, etc., gradually. If you maintain a daily diary properly without any fault in any of the items, you will not like to waste even a single minute unnecessarily. Then alone will you understand the value of time and how it slips away.

Compare the totals of the last month with those of the previous months. Find out whether you have progressed in your Sadhana or not. If you have not progressed, increase your practice daily. You can do more Sadhana and evolve quickly.

In maintaining a diary, you should not utter any falsehood anywhere. You are keeping it only for your own benefit. It is the diary of a religious aspirant who is treading the path of truth to realise Truth. Acknowledge your faults openly and endeavour to rectify yourself in future. You should not neglect to record everything in your diary. It is better if you compare the progress of your work of the present week with that of the previous week. If you are not able to do so once a week, you must at any cost compare it once a month. Then you will be able to make various adjustments in different items, increase the period of Japa and meditation and decrease the time of sleep.

Self-punishment consists in giving up the night meals and in doing fifty Maalas of Japa more than the usual number. The filling in of the form should not be a mere routine work.

Do not be ashamed to mention your mistakes, vices and failures. This is meant only for your own progress. Do not waste your precious hours. It is enough that you have wasted so many years in idle gossiping. Enough, enough of the troubles you had all these days in satisfying your senses. Do not say "From tomorrow, I will be regular." That 'tomorrow' will never come. Be sincere and start doing Sadhana from this moment. If you are really sincere, He is ever ready to help you and give you a push in your spiritual march.

He who regulates his life on the above lines is sure to become a Jivanmukta or a Yogi in this very birth. There is no doubt about this. Do it practically and see how you grow. Start maintaining a spiritual diary from this moment itself and realise the marvellous results.

THE SPIRITUAL DIARY

(WEEKLY)

The Spiritual Diary is a whip for goading the mind towards righteousness and God. If you regularly maintain this diary, you will get solace, peace of mind and make quick progress in the spiritual path. Maintain a daily diary and realise the marvellous results.

No	Questions	Month							Total
		1	2	3	4	5	6	7	
1	When did you get up from bed?								
2	How many hours did you sleep?								
3	How many Maalas of Japa?								
4	How long in Kirtan?								
5	How many Pranayamas?								
6	How long did you perform Asanas?								
7	How long did you meditate in one Asana?								
8	How many Gita Slokas did you read or get by heart?								
9	How long in company of the wise (Satsanga)?								
10	How many hours did you observe Mouna?								
11	How long in disinterested selfless service?								
12	How much did you give in charity?								
13	How many Mantras you wrote?								
14	How long did you practise physical exercise?								
15	How many lies did you tell and with what self-punishment?								
16	How many times and how long of anger and with what self-punishment?								
17	How many hours you spent in useless company?								
18	How many times you failed in Brahmacharya?								
19	How long in study of religious books?								
20	How many times you failed in the control of evil habits and with what self-punishment?								
21	How long you concentrated on your Ishta Devata (Saguna or Nirguna Dhyana)?								
22	How many days did you observe fast and vigil?								
23	Were you regular in your meditation?								
24	What virtues are you developing?								
25	What evil quality are you trying to eradicate?								
26	Which Indriya is troubling you most?								
27	When did you go to bed?								

Name . . . . . .

Address . . . . . *Signature*

About This Book:

Busy householders have exactly what they want in the form of brief and easy lessons in the book, *Spiritual Lessons*. This work is in reality so great a blessing to the man of the world that he has every reason to be eternally grateful to the inspired Author.

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